THE RISING SUN: OR THE SUN of RIGHTEOUSNESSE, Shining upon the SONS of UNRIGHTEOUSNESSE.

A Theological Sun-Dyal,

T C

Wherein 1822

Is to be seen, the Rising, Motion, Influence, and manifold Operations of Christ upon the Soul, under that clear & glorious resemblance of the *Sun*.

As also, The Description of the true Believer, in whom are to be found but the least measures and sparks of Grace, which are here discovered and cherished.

As also the highest degrees and full growth in Grace are here delineated and furthered.

By JOHN SHEFFEILD, *Preacher of the Gospel at* Swithins, London.

Jerem. 33.15,16. *In those days wil I cause the branch of Righteousness to grow unto David, and he shall execute Judgment and Righteousness in the Land; in his dayes Judah shall bee saved, and Jerusalem shal dwel safely; and this is the name wherewith she shal be called,* The Lord our Righteousness.

Isai. 60.19. *The Sun shal be no more thy light by day, neither for brightness shal the Moon give light unto thee, but the Lord shal be to thee an everlasting light, and thy God thy glory.*

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Superiori, ſed Propiori Soli, Soli Juſtitiæ Soli, Mundi conditori, Eccleclesiæ Redemptori τῷ ὑπὲρ πάντα *Theophilo*, & ὑπὲρ λίαν *Philemoni*.

Χάριν, καὶ κράτος, καὶ δόξαν, καὶ σωτηρίαν.

Coeli enarrant Domine Jeſu, Cœli Cœlorum enarrant Gloriam tuam, omniſq; eorum exercitus κιθαρῳδῶν *illa celeberrima Corona, et* πανήγυρις *Tot veluti Aquilæ Solem ſpectantes, tot Parelii Solem circumſtantes, tot denique* ἡλιοσεβεῖς θεοσεβῶς, *Vultu ſolem verſus fixo, Templũ &* τὰς τῶν μελλόντων σκιὰς, *à tergo relinquentes, Lunã, Solemq; ipſũ, &* τὰ κάτω *ſub pedibus conculcantes, te Solem Juſtitiæ indeſinenter canunt, ſpectant, circumſtant, adorant. Inter hos enim quaſi in Sancto Sanctorum,* κιβωτὸν τῆς διαθήκης, *non antea inſpiciendam jam reſeratam, & ſpectandam poſuiſti.*

Viſibiles, inſuper & Inferiores hi Cœli, ſplendidumque illud expanſum opera manuum tuarum indicant, Præcipue verò inter ignes

ille minores, Sol Cœlorum decus, terrarum gloria, Pecorumque hominumque Lux, Vita, Deliciæ, imo Luminis, Numinisque tui speciosissima Umbella. Hunc enim tibi pro vehiculo deligisti, quoniam in ipso posuisti Tabernaculum tuum.

Sanctissima vero tam Prophetarum, quam Apostolorum cohors, eorumque θεόπνευστα *Scripta te solum spirant, te Solem prædicant, & sicut stella olim illa* ἐν ἀνατολῇ *Visa Orientis Filios (Gentium Primitias) animi dubios, viæ nescios ad tua rectâ anteambulans deduxit Limina, ibique quasi ad Solis Domicilium (verum* Bethshemesh*) Viatoribus perductis (ut Arcæ fœderis à Philistæis Plaustro Impositæ divinitus antea evenerat) constitit; ita hi turbam credentium (te quærentem) quasi manu prehensa perducunt. In hisce enim posuisti lucernam tuam pedes viatorum in via pacis dirigentem.*

Quinetiam celeberrimus ille omnium Theologorum chorus, & Pastorum Grex, tot in mundo Lumina, in dextra tua stellæ lumen suum à tuo solius Lumine acceptum referentes te solum τὴν ἀστέρα τὴν λαμπρὸν, καὶ ὀρθρινὸν *suspiciunt. Hisce etiam Arcam fœderis Gestandam, manibus aliis non contrectandam,* καὶ λόγια τὰ ζῶντα *concredidisti.*

Innumera deniq; per orbis totius fines credentium sparsa multitudo, tam Naturæ, quam Scripturæ lumine adducti; *Prophetarum, Apostolorumq; defunctorum, nec non pastorum præsentium testimonio* inducti, *tantâq; insuper*

Testium

Testium nube conducti, *te solum insequuntur, quemadmodum sequacior ille populus præcedentem olim ignis columnam; incessus, accessus, discessus, recessus, gressusque tuos omnes observant, tecum aut moventes, aut manentes. Te solum exoptant, te anhelant, in te etiamsi nondum conspectum, fama notum fide certâ nituntur, credentes diligunt, dilectum cordibus excipiunt, excipientes vero gaudent* χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ, *& suos quisque Thesauros aperientes pro sua cujusq; facultate munera ferentes adorant, tuam tantummodo* ἐκ δευτέρου ἀποκάλυψιν, καὶ ἐπιφάνειαν ἐν ἐκτενείᾳ καὶ ἀποκαραδοκίᾳ *ad ipsorum beatitudinem omnibus numeris consummandam præstolantur. Inter hos etiam ignis, nubisq; columnam præsentiæ tuæ symbolum constituisti.*

In horum ego consortio unus, minimus; inter peccatores (eheu!) primus; inter μαθητὰς *imus* (ἐλαχιστοτέρων ἐλαχιστότατος) *inter* μαθατεύσοντας ἐκτρωμὰ, *inter Verè Sanctos nisi Gratia illa gratis data, gratumque faciens satis superque abundasset, prorsus* οὐδὲν. *Gratiâ tamen tuâ sum id quod sum; meque tibi, tuæque gratiæ, quæ prius electum, dein dilectum facit totum debere agnosco. Inter amicos tamen sponsi siquos habet (habet enim fidissimos, atat paucissimos) unum me asserere ausim, etiamsi inter pronubos, filiosve Thalami haud sim dignus numerari.*

De te, Pulcherrime hominum, de te quem unicè diligit anima mea, narratura est medita-

tio & ſcriptio noſtra. Te ſolum ſcire, & qui te miſit Patrem, hæc eſt vita illa æterna. Te autem notum facere (te inquam crucifixum) hic vitæ præſentis ſcopus, hoc Miniſterii opus.

Scire meum nihil eſt, niſi te cognoſcere Chriſte,
Te mihi ſcire parũ, niſi quem ſcio te ſciat alter.

Oh Utinam aliàs mihi concederetur lingua eruditorum, lingua inſtar Calami ſcribæ peritioris, ubi gregem tuum inſtruxero: at jam calamus in linguam converteretur, linguam ſcribæ cujuſdam paratioris ad Regnum Cœlorum, qui ex ſuo omne genus Doctrinæ Cœleſtis refertiſſimo promptuario, tam recentiora, quam vetuſtiora profert.

Quod potui feci, non quod debui, non quod par eſt; unguentum quod habui pretioſiſſimum in caput multo precioſius impendi. Sit nomen tuum ſicut unguentum diffuſum, & ubicunq; terrarum ſeſe Sol longe, lateque viſendum exhibuerit,
Nomen ibi, regnumq; tuum tollantur in aſtra.

Ad me quod attinet, cum Propheta cogor exclamare, Hei mihi humuncioni labiis polluto, qui nec ſapientiam didici, nec ſcientiam Sanctorum deguſtavi. Valde mihi vereor ne ex turbine mihi reſpondeas, Quis eſt iſte qui obtenebrat conſilium ſermonibus inſcitis? & in me juſtâ excandeſcas iracundiâ, quod non de te recte uti æquum eſt locutus ſum.
Ex fulgore dedi fumum, ex fumo dato lucem.

Quis adeo cœcus (gemens, tremensque loquor) ut ſervus tuus? ſurdus ut nuntius iſte tuus? Te tamen memini Theſaurum tuum teſtaceis iſtiuſmodi Vaſculis impoſuiſſe, quo ſupereminentia omnis potentiæ omniſque efficaciæ ex Deo prorſus, ex nobis nequaquam proveniſſe dignoſcatur. Adeſt itaque mihi gloriatio ſiquidem in infirmitatibus gloriari conceſſum: Quoniam in infirmitate humana perfecta eſt gratia divina.

Quod ſupereſt, te Patremque tuum, Patrem illum luminum flexis genibus exoratum velim: lucem, veritatemque tuam undiquaque ſplendentem, undique triumphantem cælitus emittas, adeo ut hoſtibus omnibus debellatis, hæreſibus extinctis, ſchiſmatibus aut reſartis, aut reſciſſis, diſſidiis ſopitis, tenebris diſcuſſis, Pax, Lux & ſumma concordia Chriſtianæ Reipublicæ reſtituantur. Eccleſia tua non amplius ut vidua marito orbata, hoſtium vulneribus ſaucia, natorum jurgiis exacerbata, Lachrymis propriis & cruore emacerata, mæſta vultu, mæſta veſte incedat, ſed tandem (ut ſponſum decet Altiſſimi) tuo lumine quaſi nuptiali veſte induta, in ſponſum dilectiſſimum familiariter reclinans, ex eremo egreſſura cernatur, Pulchra ut Aurora ſpecioſa ut Luna, clara ut Sol, terribilis ut exercitus cum vexillis. *Pro Diademate Coronam duodecem ſtellarum Doctrinam duodecem Apoſtolorum ſemper gerens.*

Miniſtros tuos dextra tua teneas, ſinu foveas, Eccleſiam ſanguine tuo redemptam

Spiritu & Verbo tuo Regas, Veritatem ſartam tectam tueare, Univerſis dona diſtribuas, Puſillum tuum Gregem protegas; tuum ſit dilatatum Regnum à ſolis ortu ad occaſum uſque, ut projectus ille (quondam) lapis in montem tandem excreſens mundum univerſum impleat. Tuam tibi Domine δύναμιν τῷ μεγάλῳ aſſumas, ut tibi Reges, Regnaque omnia inſerviant, fortem illum τὸν νῦν αἰῶνος Principem, omni ſua à tot retro ſæculis uſurpata tyrannide exuas, ipſumque catena ligatum in Abyſſum detrudas, Antichriſtum illius παρουσίας illuſtri tuo adventu perdas, tua omnia promiſſa adimpleas, tuamq; cum Myriadibus Sanctorum ad finem impietati imponendum reditum acceleres. Interea vero ſis nobis in Eremo columna ignis, noctu φωσφόρος, animo laſſis, in tenebris incedentibus ἀναλλὴ ἐξ ὕψους, in fine ſine fine, νὺξ καὶ ἥλιος.

Sic ſeipſum, libellumque iſtum, reliquoſque aſſiduos in nomine tuo ſuſceptos quales, quales conatus tibi tuæque gratiæ, benedictione inde Spirituali locupletandos dedicans, & devovens humillimis ardentiſſimiſq; contendit precibus.

Servus omnium inutiliſſimus, qui ſua omnia ὡς σκύβαλα projiciens, hoc ſolo nomine gloriatur,

Jehovah Tzidkenu.

To the Right Worſhipful and other his beloved Friends Inhabitants of SWITHINS *LONDON.*

I Read of a rich ſilver Globe preſented by *Ferdinand* to *Solyman* the Magnificent of admirable Workmanſhip, expreſſing, beſides the paſſing of each hour, the motions of the Sun, changes of the Moon, *&c.* and giving a reſemblance of the whole frame of the Celeſtial Orbs, made with much Art by the direction of the moſt famous Aſtronomers then in the world.

I have nothing of that Art and Ra-

rity

rity to preſent you with, but a plain *Theological* (not Aſtrological) Sun-Dyal, repreſenting not the lower Heavens and their Motion, but the Empyrean and its Reſt; and the Eſſence, Attributes, Properties, Effects, Motion, Influence of the Higher Sun, the *Sun of Righteouſneſſe*.

The Subject handled I cannot wiſh greater or better, there is none before it; the manner of handling I could wiſh much better, eſpecially for the dignity of the perſon of whom it treats, as alſo of your ſelves, or whoever may peruſe it. But as with him where there is a willing mind, there is acceptance of what little we have; ſo I doubt not but you will hold it your Honor, in all things to be like minded to Jeſus Chriſt.

To many of you I am bound in many bonds of Gratitude, to all in duty; therefore I could not judge any among thoſe whom I am bound to love and honour ſo fit to have this Diſcourſe inſcribed and preſented to, as your ſelves, who are to me above all others whatſoever, neareſt in ſpiritual relations and

deareſt

d reſt in Chriſtian and cordial affections. To others I owe much, to you my ſelfe. Having then dedicated my ſelf, firſt to him of whom it treats, (whoſe I am, and whom I ſerve) your Saviour, my Lord; who can be thought ſo fit to bee joyned with him as your ſelves, whoſe things next to his I deſire moſt to take care of? The Miniſters duty is to divide himſelfe between the Lord and his Church (not the Lord and the world,) for ſo did Chriſt divide his love between his Father and his Church; to him *he gave himſelf* to expreſſe the higheſt love of pure *obedience*; for the Church *he gave himſelf*, to expreſſe the ſtrongeſt love of *benevolence*.

You have had the ſum of this Diſcourſe preached among you, and divers of you have it written in your Note Books, and repeated in your Families. But I would deſire rather you might have the *Doctrinal* part of all Sermons written in your Conſciences, and the *Uſe* ever repeated in your Converſations.

Now that you may, as you have heard of Jeſus Chriſt be taught by him, and *as you have received him walk in him*, attaining

taining *to all the riches of the ful Assurance of understanding, to the acknowledgment of the whole Mystery of Christ, in whom are hid all treasures of wisdom and knowledg*; and that your *conversations may be as becomes the Gospel*, that you may be ever found among such as *fear his Name*, that you may wait for this *Sun of Righteousnesse* to rise upon your souls, to heal all your infirmities, to cloath you with his Righteousnes, *that coming behind in no gift*, duty, diligence, comfort, experience and growth, you may by him bee presented perfect and without spot before God; which as it will be your (that I may not say mine) Joy, Glory, Crown of rejoycing in the day of the Lord Jesus; so it is the prayer of

Your daily Remembrancer, and
Servant in the Lord,

JOHN SHEFFEILD.

To the Reader.

Reader,

Having much to ſay to thee within, I ſhall not let thee ſtand at the door, but intreat thee to enter, ſit down, and read a while. If thou deſireſt to know what I have to ſay, Read on a while and I ſhall tell thee. If thou muſt have it in a few words, either turn to the Table in the end, or to the Title in the beginning. And if thou muſt have it in two words: hearken then: Thou haſt here a Reſemblance of Chriſt, and of thy Self. Of him a dark and dim one, one every way ſhort, ſuch a one as I could make, not ſuch a one as he is, or ought to have been made of him. But of thy ſelf, it

may

may be not such a one as thou art, but what thou oughtest to be, and if this fall short too, though I shall be the less happy, yet art thou the more happy.

I have set this Image before thee, that by beholding it with open face, thou maist by viewing him, and reflecting on thy selfe be changed into the self same image, from Grace to Grace, and so from Glory to Glory, thou being made more glorious by Christ, that hee may bee satisfied with thine, (rather his owne) image here; and he being more glorious in thy sight, thou maist in due time be satisfied with his Image.

Melius est nihil omnino scire, ne quidem unam causam eorum quæ facta sunt, cur factum, & credere Deo & perseverare in ejus dilectione, quæ hominem vivificet, nec aliud inquirere ad scientiam nisi Jesum Christum Filium Dei qui pro nobis crucifixus est, quam per quæstionum subtilitates, & multiloquium in Impietatem cadere. Irenæus.

Reader, This is thy great work, to know and study Christ and thy self. All is losse and dung to him, and all knowledge is but μόρφωσις γνώσεως, or γνῶσις ψευδώνυμος, a form of knowledge, or false knowledg to this.

To deal plainly with thee, here is no new light which this curious Age gazeth after, no new earth discovered in the Moon, but a new heaven if thou wilt in the

the Sun; *or* another Sun *rather beſides that ordinary one*; *yet not a* Parelius, *but an* Hyperelius, *a Light exceeding that of the Sun, and yet a Light as old as the Scripture, or the Sun either, his ancienter Light*; *yea, a Light elder then both, as old as the* Father of Lights, *the* ancient of dayes. His going forth is from the dayes of Eternity, *ſaith the Prophet; and* he is the ſame yeſterday, to day and for ever, *ſaith the Apoſtle. Who as he is the true Light, God of God, Light of Light, ſo hath he derived of his own Light into theſe great Luminaries, the Sun & Scripture*; *the one being his* Chariot, *the other his* Lanthorn; *from both which our Diſcourſe is lighted: and though there can be nothing added to the light of theſe two, yet if I have brought any Oyl to keep the light of the* Sanctuary *ſtil burning, as* Iſrael *was of old commanded, as I account it the only work of a Miniſter, ſo I deſire thou maiſt not ſhut thy eyes upon it.* Micah 5. 2 Hebrews 13, 8

But if thou art of that Athenian ſpirit, that thou haſt no leaſure to hear of Jeſus, and Reſurrection, or other matters of Religion, but only to enquire and diſcourſe of What is the News? *or worſe: if thou ſhouldeſt*

shouldest be of that profane spirit as Duke d'Alva, who being told of a great Eclipse of the Sun, and called to see it, Atheistically answered, He had so much to look after on earth, that hee had no leasure to look up to heaven, *Then I shall dismisse thee with the words of the Preacher,* Walk on in the wayes of thy heart, and in the sight of thine eyes, but know thou that for all these things God will bring thee into Judgment.

Thine, if he cannot further,
yet to desire thy Salvation,

JOHN SHEFFEILD.

Reader, *I thought good to let thee know, this reverend Author hath published another excellent Treatise of* Conscience, *worthy thy perusal, and most useful in these times, wherein so many make shipwrack both of Faith and a good Conscience.*

Thine SA. GELLIBRAND.

Mal. 4.2.

But unto you that fear my name, ſhall the Sun of righteouſneſſe ariſe with healing in his wings, and ye ſhall go forth and grow up as Calves of the Stall.

THis laſt *Angelical* Prophet is purely Evangelicall in his ſhort Prophetick Goſpel, deſcribing 1. The Goſpel Church in her worſhip. 2. The head thereof the Meſſias, and 3. His eminent forerunner *John* the Baptiſt. Malachi *dictus Angelus.*

1. *The Goſpel Church* and her ſpirituall and holy worſhip is deſcribed, *cap.* 1. 11. *From the riſing of the Sun, unto the going down of the ſame, my Name ſhall be great among the Gentiles; and in every place Incenſe ſhall be offered unto my Name, and a pure offering: and my Name ſhall be great among the heathen, ſaith the Lord of hoſts.*

2. *John Baptiſt* Chriſt his forerunner is deſcribed, 1. Under his two Names and Titles. 2. Under his twofold office in relation to thoſe Titles. 1. He is called a *Meſſenger*, (*Ecce mittam Angelum meum*) and his office or errand in that reſpect, was to Mal. 3.1. Mat. 1.2.

make way for Christ as his Herald or Harbinger.

2. He is in a figure called *Elias*, and so in the Gospel he is call'd: and his office was in that respect, to make ready a People for the Lord, by Turning father and child, as *Elias* had brought back a halting people from *Baal* to God.

Mal. 4.5. Matth. 11.14. Luke 1 16,17.

3. Here is a descrip- { 1. In his Person. tion of Christ { 2. His coming.

1. *His Person*, under sundry denominations. 1. *The Lord whom ye seek, shall come suddenly to his Temple.* *Adon*, one of the Titles of God, shewing his equality with the father, *cap.* 3.1.

אדון *Adonai* is given to God 134 times in the old Testament, signifies that God is he who as a Pillar sustains all. So Christ. Heb. 1.3.

2. *The Angel* or messenger *of the covenant*;] he the Mediator herein distinct from, and inferior to the Father; The Father sending, The Son sent.

3. *The Angel in whom ye delight.*] Christ is 1. The delight of the *father*, *Isa.* 42. 1. 2. The delight and desire of the *godly*, *Hag.* 2. 7.

4. A *Refiner* and *Purifier* of his Church, with his fire, soap, and fanne in his hand, *ver.* 3. *Matth.* 3.11.

5. Here stiled the *Sun of Righteousnesse*, cap. 4.2.

2. *His coming* described, and that 1. In a more Terrible manner, 2. In a more comfortable manner.

1. *More Terribly*, and that 1. To wicked men, set out in 4. Expressions. 1. His

Coming

Coming wil to them be a *ſcorching* coming, and a *ſcouring* coming; as *fire* to ſcorch, as *ſoap* to ſcour, as refiners fire, and fullers ſoap, *cap.*3.2.

2. As a *Judge*] *ver.*5. *I wil come neere to you in Judgment*: He will bring their judgment home to them, lay it cloſe, he will not be ſlack to repay them to their face, *Deut.*7.10. He wil not go behind the door, as we ſay, to tell them their own, for Conviction and Condemnation.

3. To *convince* them, he wil be both Judg and Evidence, an eye witneſſe, *a ſwift witneſſe*, h.e. 1. *Ready to depoſe*, and make proof of what he chargeth them withall: or 2. *Importunately inſtant* and preſſing for Judgment. How ſad wil it be with wicked men, when Chriſt ſhall turn *Informer* and accuſer againſt them; the Churches *Advocate* becomes *ſolicitor* againſt them! Interceſſor turne Plaintiffe, as *Elias* interceeding againſt Iſrael! *I will come neer to you in judgment, and wil be a ſwift witneſſe againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſſe the hireling in his wages, the widow and the fatherleſſe, and that turn aſide the ſtranger from his right, and fear not me, ſaith the Lord of hoſts, ver.*5. Rom. 11.2.

4. To ſee *execution* done. *cap.* 4 1. His day of execution ſhall be as a flaming furnace, or a *fiery oven*, which ſhall burn the wicked as *ſtubble*. In all which reſpects, it

may well be ſaid, *who may abide the day of his coming, and who may ſtand when he appeareth? cap.*3.1.

2. To his own people, his firſt coming is a hot, ſmart coming, he ſhall be as fire, and ſoap in his Temple, even to the *Sons of Levi*, he ſhall try, then refine, and ſcour, and purge them as the fullers cloth, after much waſhing and beating, or the Gold after much burning.

2. The benefit redounding to them, 1. They ſhall officiate and miniſter better; they ſhall offer an offering to the Lord in Righteouſneſſe *ver.*3. 2. They ſhal be better accepted of God, *ver.*4.

2. *In a more comfortable manner*, To be a *Sun of Righteouſneſſe.*] where we have a deſcription, 1. of Chriſt. 2. Of his people.

1. Of *Chriſt*, what he is at { leaſt, and to all his Church, beſt, and to his choſen ones.

1. *At leaſt* and to all his Church, he is a Sun.

2. *At beſt* to his choſen; where three things Promiſed. 1. He wil be to them as a *Riſing Sun*, after their long ſitting in obſcurity, waiting for a joyful morning: and never be to them a departing, declining, or ſetting Sun when once riſen, but as the morning light, ſhining more and more to perfect day, *Prov* 4.18.

2. Above the ordinary Sun, he will be a

Sun

Sun of Righteouſneſſe, imparting not light, but life, *John* 1.4. *In him was life, and the life was the light of men.* The Sun in heaven gives only light, the Sun of Righteouſneſſe gives life.

3. He wil be a *healing Sun* to ſuch as are ſick, infirme, and ſad; amplifyed by the place and part where this healing virtue reſides; not in his Veſture, Touch, Lips, Spitle, all which were healing, but in his wings. For a double Reaſon. 1. To denote his ſwiftneſs, he hath wings; he that came to be a *ſwift witneſſe* againſt the wicked, *cap.* 3. 5. *is as ſwift a Savior*, he comes ſuddenly and unexpectedly *into his Temple*. *cap.* 3. 1. 2. Under his wings, to denote the warmer, cloſer *embraces* which his ſervants ſhal be cheared and healed withall, as tender chickins under the Hen. And this anſwereth to that *cap.* 3. 5. As he there came neere in Judgment to wicked ones, ſo he comes neer in mercy (with healing mercy) to his choſen ones.

2. *His people deſcribed*, and that 1. What they are at leaſt, and worſt before this Sun riſing and healing them, i.e. before any extraordinary and ſenſible manifeſtation of Chriſt to them. They are ſuch as *fear his Name*, that is all they can ſay for themſelves.

2. What they are *at beſt*, when the Sun hath riſen and healed them: *they ſhall goe forth* with life, ſtrength, and cheerfulneſſe, *as*

the fatted calves of the ſtall. Calves are noted to be lively, lightſome, skipping creatures *Pſal.* 29.6. Chriſt is compared to a fatted Calfe, *Luke* 15. The Calves ſacrificed, were 1. Types of Chriſt and his blood. 2. Of our ſelves, and our ſacrifice of praiſes.

Heb. 9.
Hoſ. 14. 2.
Heb. 13. 15.

The words thus far opened, we come now to the Doctrines therein contained, whereof the firſt is this, *viz.*

Chap. I.

Doct. 1. 1. *Chriſt is to his Church, what the Sun is to the world.*

Chriſt is ſet forth under many reſemblances, of a Rock, a Spring, the Braſen Serpent, a Lamb, Morning Star, Bread, Water, Light, Garments, Gold, Pearl, of a King, Prophet, Prieſt, Husband, Head, Root, &c. becauſe no one good thing can ſet out Chriſt fully, for all can ſet him out but partially: and becauſe what ever good is in any or all of theſe, that is Chriſt and more, and better; and that when we behold and uſe any of theſe, we might be put in mind of Chriſt.

This is as High, and fit, and full a reſemblance of him as any one thing can be, if I could as fitly and fully purſue it. *Pſal.* 84. 10. *The Lord God is a Sun and ſhield* to his people: But eſpecially Chriſt is ſo often called, *John* 1. 12. *Ego ſum Lux mundi*, what is that? But I *am the Sun, I am the light of the world.* John 1. 4. *In him was life, which life was the light of men*; and ver. 9. *This is the true light*

&c.

&c. John Baptiſt was *a light*, *John.* 5.35. burning and ſhining: but not *The Light*. A *Star* of the firſt magnitude, but not the true light; but Chriſt only the true Light, as the *true Vine*, *John* 15.1. That is, 1. The great *Luminare*, καθ' ἐξοχήν. 2. The *Univerſall* light, giving light to all that come into the world. 3. The *Original* uncreated light, that had his light from himſelfe, all others from him. *In him was light.* *Rev.*1.16 and 10.1. Chriſt is deſcribed, *having his countenance ſhining, as the Sun in his ſtrength.* And *Rev.*12.1. The Church in relation to him, and conjunction with him, *cloathed with the Sun*; that is, his *Righteouſneſſe*. *Cant.* 6.10. *faire as the Moon, cleare as the Sun*; (that is,) full of Chriſt. The Moon is faire, not clear from ſpots when at ful; the Sun is alwaies ful, alwaies clear. The Church hath not only her own imperfect, ſpotted Righteouſneſſe inherent to make her fair; but Chriſts perfect, Sunlike, imputed to make her clear without ſpot or wrinkle, or any ſuch thing.

In which regard, the Church is called upon, and encouraged to clear up, *Iſa.* 60.1. *Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee.* The Church is the only *Halo* or *Corona*, on which this Sun makes his Impreſſion. And the Church Militant and the Triumphant, are the two right *Parelii*, on either ſide of this Sun, near to him, and full of his Luſtre and Glory.

Parelius eſt reflexio radiorum ſolis in nube denſa et æquabili, quæ ad latus ſolis exiſtit, et tanquam ſpeculum ſolis radios recipit, coloremque ejus inde refert.

This is a deep and rich Mine I am digging into,

into, I dare not promise to bring up all the treasures hid in it; I shall shew you what I can get up, and your selves may go and get much more. No Artist can draw all the Suns light into one roome, were his house all Chrystall; no labour can get all the water of the Sea into one vessel. Some abler Pen, or larger heart, may as a larger window, let in more of this light. I shall but draw the Curtain, and set open my narrow Casement, to let in what I have received.

There is in many things a { *likeness* / *unlikeness* } between Christ and the Sun.

Chap. 2.

The Likenesse between Christ and the Sun.

THeir *Likeness* is seen in many Particulars, and because so many, I shall not defer the Application of all, til I have spoke of each, as usually we doe, but as we go along, apply each particular, to free your memories from the greater burden, and my self from needlesse repetitions.

Alike they are, 1. *In their Essence.* 2. *Attributes.* 3. *Properties.* 4. *Effects.* 5. *Accidents.*

1. In their *Essence* much alike; who knows the essence and nature of the Sun? what is that light unaccessible which it inhabits, what

what is the matter of it, and what and whence that heat? The weary Philoſopher aſtoniſhed with long admiration, and tyred with deep contemplation of this lower, and leſſer Suns light and glory, gave over, ſeriouſly wiſhing himſelf out of this body, that he might behold the Body of the Sun, and know his Eſſence. Enquire not after the name, eſſence and generation of Chriſt: His Name is *Wonderful*, Secret. He dwels in light unacceſſible; wel may we at death, come to a clear view of theſe two Suns, and they are worth a death to come to a ſul view of them, eſpecially the Sun of righteouſneſſe, which we ſhal then ſee as he is 1 *Joh* 3.3. ὀψόμεθα, *with open face*; the ſight of perfect viſion: here we are ſaid only θεᾶσθαι, *John* 1. 14. *attentè, conſideratè ſpectare, contemplari.* It is but a ſpeculative Theory we have here. The Suns eſſence is a *Quinteſſence*, or rather a *Sexteſſence*, (a glorious eſſence indeed, or none ſuch) being not of a groſſe, mixt, but pure, ſimple, heavenly eſſence. Iſa. 9 6.

The heaven is a Quinteſſence purer farre then earth or the other elements; but the Starrs are purer then thoſe heavens, and the Sun as much purer then all the ſtarrs put together. There is a Confluence and Treaſure of light put together in the Sun.

So is it with Chriſt. 1. His *Divine Nature* is the pureſt eſſence, heaven not Pure in his ſight; The Angels far below him, they hide their faces in his preſence, *Iſa* 6.2. as the leſſer Job. 15. 15.

ser stars their heads before the Sunne.

2. In his *humane nature*, There dwells the fulnesse of the Godhead bodily, *Col.*3.9. All treasures of wisdome, and knowledg, of grace and glory, more in Christ by far, then in all the Angels: as *Saul* above all Israel *for Stature*, higher from the shoulders and upwards, and *Absalom* above all Israel to be praised for his beauty, from his feet and upwards no blemish in him; so is Christ fairer then the children of men from the feet and upwards, and higher then the highest Angel from the shoulders and upwards.

1 Sam. 10.23.
2 Sam. 14.25.

Applicat. 1. This may check the pride and blasphemy of those proud spirits, and selfe anointing *Cherubs*, or new Christs, who call themselves not so low as Apostles, but are not, but Christs, and are not Apostles; who say, God is as much in them, as ever he was in Christ, because misunderstanding the sense of that 2 *Pet.*1.3. *made partakers of the Divine nature.* There is but one Sun, a many Stars, which partake of the nature and light of the Sun: cannot these Stars partake of the Suns light, but they must be so many Suns, ceasing to be Stars? The divine nature we are said to be Partakers of, is the communication of Divine or holy (Godlike) qualifications, such whereof we are capable, excluding the perfections of Christ, which are not communicable to the creature. Like as Christ is said to partake of our humane nature, being in all things like to us excluding only these

Naturam non vocat ipsam οὐσίαν, sed certas (ut ita loquar) qualitates, quas Dei virtus in nobis efficit. Ergo Impii et Ridiculi sunt qui ex hoc loco transfusionem Divinae essentiae in nos imaginantur ut Impius ille Servetus praefracte ad mortem usque defendit. Bez. Ann in. locum.

Imper-

imperfections of ſin, whereof his Divine nature was not capable, nor were ſutable to him.

The water cold by nature, when boyling on the fire, is made *partaker* of the nature of the fire, yet is water ſtill; the waters coldneſſe is not incapable of the fires heat; the fires heat expels not the waters moiſture; there is fire and water both, water in nature, as fire in quality. The cold and ruſty Iron in the fire, loſeth both his coldneſſe and colour; of cold becoms fire hot, of ruſty fire-red; It *partakes* of the nature of the fire, yet is but Iron ſtill. Or as *Judas* may be ſaid, when Satan entred into him, to partake of the nature of the divel, *He was a divel*; he lived not, but Satan lived in him, (that is) he was full of all ſin, hypocriſie, treaſon, impudence, malice, Impenitence, deſpaire, as if he had been a very divel rather then a man; yet was *Judas Judas* ſtill, a man, not transformed (at leaſt not traſubſtantiated) into a Divel. So when Chriſt enters into us, we are ſo acted by him, that we ſeem not to live, but Chriſt in us, *Gal.* 2. 20. And ſo that other place, as much miſ-underſtood, 1 *Joh.* 5. 17. *As he is, ſo are we in this world*, is to be taken; not as if there were no difference at all between Chriſt and us; but there is 1. a *ſicut ſimilitudinis*, as is the father begetting, ſo is the young infant begotten; *Ora, oculique, manuſque eadem;* an *As of likeneſſe*. And there is a 2d *Sicut Æqualitatis*, an Joh. 6. 70.

As of Equality: As is God the Father, such is the Son; Coessentiall, coeternal; not as [as] of equality, but of similitude betweene Christ and us, we receiving of his fulnesse, grace for grace, the same grace, not the same fulnesse.

2. Then give unto Christ *the Glory due unto his name*, sutable to his nature, *Divine glory*. Worship this *rising Sun*; it is not idolatry, but Purest Religion, not base Policie, but truest Piety. The Sun was idolatrously worshipped with a forbidden worship among the *Persians* of old, and by some of the Atheistical Jews, *Ezek* 8.16. But it is commanded that this Sun should be worshipped both by men and Angels, *Heb*.1.6. *When he bringeth in his first begotten into the world, he saith, let all the Angels of God worship him*, Joh.5.23. *that all men should honour the Son, as they honour the Father*. Fear not then to give the same divine honour, religious worship to the Son, as to the Father, to believe in, place hope on, and make thy prayer to the Son of God. The *creature Sun* is to be admired for his Brightnesse; it is a shadow of the Deity, not to be adored. The Sun the Creator is to be adored, he being the Heb. 1.3. ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, The brightnesse of his glory, and the expresse image of his Person, who upholdeth all things by the word of his Power.

CHAP.

Chap. III.

Chriſt and the Sun alike in their Attributes. Unity the firſt.

THe Attributes of the Sun and of Chriſt, wherein they are alike, are either 1 Incommunicable, 2. Communicable.

The firſt incommunicable Attribute of both is their *Unity*; *Sol quaſi ſolus*. Next to the glorious *Eſſence*, Unity is the higheſt perfection of God, and his firſt Incommunicable Attribute. The Sun among the Creatures is matchleſſe in his glory, becauſe of his Unity. *Cicero.*

In heaven God hath planted thouſands of leſſer Lights, whom he cals all by their names; in earth thouſands of other creatures, but one Sun for both. In heaven, thouſands of fixed Stars, which never fell; in earth, thouſands of leſſe lights, whom the Father of lights knows, and cals every one by his name: But as the ſame Sun gives light to the Stars above, and to the creatures below; ſo one Chriſt is head to Angels, and Surety for ſinners; from him they receive *confirming* grace, we *reconciling*. There is one God, & one Sun; one God, and one Mediator; one Blood for Reconciliation, one name for Salvation, one Sacrifice for Univerſal Redemption, one Righteouſneſſe for Juſtification. There was one

Eph. 1. 10. Col. 1. 1 Tim. 2. 5. Act. 4. 12. Heb. 10. 14.

one Temple, High Priest, Altar of old, one Brazen Serpent, one Rock, one Bread, one Garment of the High Priest, for all his successours; now one spotlesse, seamlesse garment for us all; One must die for all, and he once for all.

Travellers beyond the line, losing their old, find new Stars, no new Sun. They under the Law, had other stars, the Prophets; we on this side the line, other Apostles, Ministers, and ordinances, the same Sun. The Saints departed, having crossed the line, leave all our Stars, Ministers, private Christians and Ordinances, but enjoy the same Sun.

Unity is the glory of the visible heavens, one peerlesse Sun, and of the invisible heavens. 1. The Unity of the Divine Essence in three Persons, *I and my Father are one*, *John* 10.30. *There are three that beare record in heaven, the Father, the Word, and the Spirit, and these three are one.* 2. So in Christ, visible for his humanity, invisible for his Divinity; Unity is the perfection of his person. Only in the former, Unity of Essence, there is ἀλλὸς, not ἀλλὸ, *alius*, not *aliud*; here ἀλλὸ not ἀλλὸς, *aliud*, not *alius*, in this unity of Person. As in the Creature Sun, there is a conjunction and union of two different qualities, *light* and *heat*; *Light*, such as is in heaven among the Stars, none such on earth; *Heat*, such as is in living creatures on earth, none such in the Stars. So in Christ there

1 John 5.7. *Unum sunt viz. Essentiâ, non unus, viz. Personâ.*

Unio Personalis, non personarum; naturarum, non naturalis. Trelcat.

there is an union of an heavenly and earthly nature. 1. Of a *Deity*, which the other perſons have without humanity. 2. Of *Humanity*, which we have without a Deity. In this one High Prieſt alone, the *Thummim* and the *Urim*, the perfections of God, and the light of men conjoyn'd.

1. Then give unto Chriſt the glory of this Singular attribute of *Unity*, in a double Unity. 1. The Unity of faith. 2. Unity of Love.

1. By an *Unity of faith*, eye Chriſt only, eye him with a ſingle eye, look up to no other Mediator; go not to glean in any other field, as was ſaid to *Ruth*: one Sun gives light to all the world, there needs no more. He were a mad man ſhould ſay, ſet me up another Sun, or light me a Candle at noon day to help out the Sun: He more irrational who ſaith, give me ſomewhat beſides Chriſt, another Mediator.

It is looked upon as prodigious in nature to ſee two or three Suns or *Parelii* together. There is no ſuch thing, they are but imaginary Suns in a cloud, having a little light, no heat or vigorous Influence. There is but one Sun which gives light to theſe: ſo to ſet up Saints merits, the *Virgin Maries Interceſſion*, or our own duties, were prodigious; all have what they have from Chriſt, and contribute nothing to him. And theſe *Parelii* are never ſeen, but when the Sun is low at morning or evening, never at noone. This flying to the Saints with Papiſts, or imagined Righteouſneſſe

ouſneſſe with ſome carnal Proteſtants, is only a ſign of a dim knowledg, and of a weak faith, never of a ſound judgment, and a well-informed mind. How unhandſome is a new piece on an old garment, or the garment part wollen, part linnen! Chriſt will be *Solus* or *nullus*. *Look to me and be ſaved, all the ends of the earth, for I am God, and there is none elſe*, *Iſa.* 45. 22. Each man puts out his candle, and opens his window to let in heaven light when the Sun is up; do ſo for your ſouls; tread out your ſparks, they may burn thee, they cannot lighten thee. *Iſa.* 50.11. *Behold all ye that kindle a fire, that compaſſe your ſelves about with ſparks, walk in the light of your fire, and in the ſparks that ye have kindled: this ſhall ye have of my hand, ye ſhall lye down in ſorrow.*

2. Next look after the other great Unity, *The Unity of love*, the Unity of the ſpirit in the bond of Peace. Faith and love are the two great uniting graces, faith to the head, love to the members. As there are two great unions in heaven, the firſt, of *three in one*, Trinity in Unity; the other of two in one, two natures in one perſon; So next to theſe two moſt glorious Unions, there are two myſterial Unions in earth, of *faith* to Chriſt, where two are one; of *love* to the Church, where all are one. And as this is Gods perfection, ſo the Churches, according to Chriſts laſt Prayer, *John* 17.17. *That they may be all one, as Thou Father art in me, and*

I

I in thee,——That they may be made perfect in one. It was the glory and beauty of the *Wheels*, that they were ſo Artificially joyned one within another, that though divers, they ſeemed one wheel; and they had all one motion; for one Spirit animated them. Ezek. 1. 20.

All thoſe innumerable fixed Stars, keep their proper and certain ſtation, are therefore never eclipſed, nor do they eclipſe others, but move together uniformly; one motion is common to all. The Planets move in ſeveral Orbs, no two together, and they are all eclipſed one by another.

Chriſtians ſhould as Stars in the Firmament, not thwart, cloud, cenſure, ſlight, eclipſe each other, diſparaging this mans Miniſtry, queſtion that mans ſincerity. Oh that the Trumpet might not make an uncertain or different ſound, but bee all as one, as when the Temple was dedicated, and when *Jericho* was beſieged, all the Prieſts blew together, all the people gave one ſhout, thereby ſhould *Babylons* walls be finally ruined, and *Jeruſalems* fully repaired. Then would it be ſaid, *Who is this that looketh forth as the morning, fair as the Moon, clear as the Sun, terrible as an Army with banners?* 2 Chron. 5. 13 Joſh. 6. 20. Cant. 6. 10.

This Unity of the Spirit would become the bond and cement of our Peace; our *bands* and *beauty*, the ſtaff of the Church in her now old age, and bring in thoſe Primitive times again, when after ſtormes

Act.9.31. *The Churches regained reſt, and were edified, walking in the fear of the Lord; and in the comfort of the Holy Ghoſt, were multiplied.* Why ſhould there not bee as one God, *one Church*; as one Lord, *one Baptiſm*; as one Spirit, one *Faith*; as one Father, one *Family*; as one *Chriſt*, one *Hope*; as one way, one *Heart*; as one Bread, one *Body*; as one Cup, one *Lip*? *Cor unum, via una, Dominus unus, Nomen unum,* ἀλλοὶ καὶ ἀλλοὶ; not ἀλλὰ καὶ ἀλλὰ. Πάντα μίλη πολλὰ ὄντα ἓν ἐσὶ σῶμα. 1 *Cor.*12.12. All ſhould be one.

Καρδία καὶ ἡ ψυχὴ μία, Act.4.32.

How delightful is it to ſee ten thouſand beams ſtreaming from the ſame Center of the Sun in heaven, meet and re-center in the ſame *punctulum* on earth! What a reſplendent light, and piercing heat do they give? So when all the Graces coming from the ſame head do unite and con-center together, what beauty, light, and heat is there? The Beams diſperſed are weakned, united are more burning, as in a Burning glaſs, where all the Sun ſeems contracted in ſo narrow compaſs. Where is moſt of Unity, there is moſt of Chriſt. And now thou glorious Sun of Righteouſneſs, and bleſſed Peace maker, who art all *Union*, and the Fountain of it, in whoſe *Perſon* the Father and Holy Ghoſt was from eternity united, in whoſe *Incarnation* the Humane Nature was united to the Divine; in whoſe Mediation the Divine was again united to the Humane. In the ſtrength of theſe two great Unions, produce a third

a third, that union of our Nature with it ſelf, that there may be no more Schiſmes in the body. Thou that didſt ſlay the enmity between Jew and Gentile, ſlay that between Chriſtian and Chriſtian: and as thou art the foundation ſtone of our faith, be alſo the corner (the coupling) ſtone of our Love; and the binding ſtone to hold all the Building together.

Chap. IV.

Omniſcience the ſecond Incommunicable Attribute.

THE next Incommunicable Attribute of Chriſt is his *Omniſcience*, whereof the Suns All-ſeeing Eye is a lively Reſemblance. *Sol ſolus Oculus, mundi Ocellus, Dei lumen, viſibile numen.* The Sun is all eye, hath thouſands of beams in every place, looks upon every object with ſo direct a face, (as a well drawn Picture) as if it beheld none elſe; filling the largeſt windowes, peeping in at the leaſt creviſe or key hole: the heaven above, earth beneath, aire between, enlightned all at once with his ſplendor, vieweth all Regions. The worlds great overſeer, glanceth into the Dungeon, and ſhineth with the ſame beauty on the pooreſt cottage as on Princes Palaces; the noiſome dunghil, and the delightful Garden, both

Psal. 19.6. are alike viewed and observed; *there is nothing hid from the heat thereof*; in it hath God placed his Tabernacle, it is his Chariot wherein he rides his daily circuit. What can be such an Emblem of Gods Omniscience, and of that *Visibile Numen*, Jesus Christ, who is all eye, whose eyes are as flames of fire, whose face shineth as the Sun in his might, hath Prov. 15.3. his beams, his eyes running to and fro, and his spies out, watching in every place, beholding the evil and the good? nothing hid from the Suns heat, nor this Suns sight. All Heb. 4.13. things are naked and opened to the eyes of him, with whom we have to do.

Whither canst thou go, O sinner, from his presence, and where wilt thou hide thee from his eye? darknesse and light are both alike to him, secret thoughts and open acts both alike; the thought afar off he can discern, Job. 34.22. as clear as we can the word spoken in our ears. *There is no darknesse or shadow of death, where the workers of iniquity may hide themselves from him.*

Applicat. 1. 1. What a delightfull meditation is this to him who is ἐν κρυπτῷ Ἰησοῦ, whose left hand (neighbour) knows not what his right hand doth; who shuts his doors & praies in secret; shuts up his *Trumpet*, and gives Alms in Matth. 6. secret; anoints his face, and fasts in secret; shuts up his lips, and mourns in secret? as being *nunquam minus solus quam cum solus*, and thinking *nullibi tot Testes ubi sine Teste*; Thou art never lesse alone, then when alone; nor

nor haſt ſo many obſervers, as when there is none to obſerve. Gods *ſincere* ones are his *ſecret* ones. The Ark which was cloſe made up on every ſide, had a window in the Top, open only to heaven. *Matth.* 10. 26. Fear not, nothing is covered that ſhall not be manifeſt; what thou ſpeakeſt in the ears ſhall be proclaimed on the houſe top; and what in ſecret, ſhal be rewarded openly. Chriſt ſpyed out *Nathaniel* lying under the fig-tree, as well as *Zacheus* on the Top of his fig tree; heard *Paul* below in the dungeon, as wel as *Peter* on the houſe top; and took more notice of the Publican ſtanding a far off out of ſight, then the Phariſee in the midſt of the Throng. *The Lord will bring to light the hidden things of darkneſſe, and make manifeſt the counſels of the heart, then ſhal every man have praiſe of God.* The Sun looks as well into thy cloſet caſement, as into the large Church windows. And into that cloſet eſpecially Chriſt delights to look and dwell, where as in *Solomons temple*, the windows are of narrow lights, or as ſome read it, of windows narrow without, broad within

Pſal. 83. 3. Gen. 6. 16.

John 1 48. Luke 19 4. Luke 18.

1 Cor. 4 5.

1 King. 6. 4.

2. Is Chriſt his eye, as the Suns, in every place? what conviction, warning, and terror may this ſpeak to ſuch Atheiſticall wretches, as ſay, *How ſhall God ſee? How doth God know? Thick clouds are a covering to him, that hee ſeeth not, and he walketh in the circuit of heaven.* Eſpecially ſuch miſcreants

Applicat. 2.

Pſal. 94 7 and 10 11. Job. 22. 13, 14.

as in the Chambers of their imaginary conclude, when they have ſhut out man, they can ſhut out God too; and having already ſhut God out of their hearts, conclude, they have ſhut him out of the world too, *Ezek.* 8.12. and 9. 9. *The Lord ſeeth us not, the Lord hath forſaken the earth.*

Shut, oh Atheiſt, the Sun out of the world if thou canſt; ſhut it out of thy houſe. It is impoſſible. Hath the Sun his eye in every place, and hath not God? Underſtand then ye unwiſe among the people, Shall not he that made the Sun all eye, be all eye himſelfe?

Pſal. 94.8,9. *He that made the ear, doth not he hear?* Doth not the Watch-maker know all the wheels, and every Pin in the Watch he made? Doth not the Statuary know all the frame of his image? and is any thing hid from him that made the heart?

Turpe quid auſurus, Te ſine Teſte time.

There are three witneſſes when thou art alone, who have alwaies their eye on thee; the Sun, thy Conſcience, and the Lord Jeſus; fear the Sun, but thy conſcience more, which is a thouſand Suns; fear thy conſcience much, but Chriſt more, who is a thouſand conſciences. The Lord threatens to *ſearch out ſuch as are ſetled on their Lees with Candles; that ſay in their hearts, The Lord wil not doe good, neither wil he do evil.*

Zeph. 1. 12.

There are two ſorts of candles God uſeth, 1. Some ſhining, 2. Some burning.

There are four ſhining Candles wicked men

men take no notice of: 1. The candle of Gods mercies, bounty, patience. 2. The candle of the Sun. 3. Of his Word. 4. Of their own conſcience. Theſe are Gods firſt candles, pleaſant and ſhining lights: if theſe be put out, or not regarded, God will ſet up four burning Candles, that ſhall not be ſo eaſily blown out; He will ſearch thee out 1. With the burning candle of affliction, as he did *Saul*, when the Philiſtines were upon him; this is *lighted* at the fire of mercy abuſed. 2. With the burning candle of a terrifying conſcience, *lighted* at the fire of an enlightned, awakened, galled conſcience, which is ſadder then the former; this is a ſearching candle indeed, with which *Judas* was ſearched and lighted down to hel. 3. There is a worſe candle then both theſe, the candle of death, kindled at the wrath of God, wherewith he ſearches thoſe further, then ever he did yet either by affliction or conſcience; the day of death is a day of wrath; then doth God ſet up a candle that burnes till the day of Judgment. The fourth candle is the ſaddeſt of all, the candle of Judgment, lighted from hell, whereby he will ſearch out all the ſins of wicked men, and this candle ſhall never leave burning.

1 Sam. 28.15.

Prov. 11.4.

3. Then let thine eye be ever on him, whoſe eye is ever on thee: be an heavenly *Heliotropium*, turn to the Sun of Righteouſneſſe; call thy place *Beer-la-hai-roi*; I have ſeen him that ever ſeeth me: make thy houſe

Applicat.

a *Bethel*, the houſe of God, and make thy heart a *Beth-ſhemeſh*, an houſe for the Sun.

Let thy heart be as the Sun-Dyal, which receiveth the Sun in the morning, and goes along with it all day; only caſt no ſhadow behind thee; in the face of the Sun the Dyals do not: in the face of Chriſt, how groſſe is it? Be full of eyes within, without, before, behind, as thoſe living Creatures, *Revel.* 4. 6. or thoſe living wheels *Ezek.* 1. 18.

Du Bartas.

Canſt thou the ſecret ſympathy behold,
Betwixt the bright Sun and the Marigold,
And not conſider that we muſt no leſs
Follow in life the Sun of Righteouſneſs?

Let the morning Sun find thee praying with *Jacob*, *Gen* 32 24. The noon Sun ſee thee working; and the evening Sun ſee thee meditating with *Iſaak*, *Gen.* 24. 63. Let not the Sun when riſen, ſee thee ſleeping unriſen; Sun all day moving, behold thee all day ſtanding ſtill; and Sunne ſetting, leave thy Luſt and Paſſion not ſet.

CHAP.

Chap. V.

The Suns Omnipresence a shadow of Christ.

NExt to Christ his *Omniscience*, consider his *Omnipresence*, the ground and cause of that Omniscience. In both which respects God may be said to have set his Tabernacle in the Sun, which shadowes out both: Christs Humanity also is called the Tent or Tabernacle of the Divinity. The Sun locally in Heaven, is virtually in earth, his light, heat, influence, every where overspreading the face of the Sea and Land, penetrating the depths of both, to the bottom of the sea, and to those subterraneous minerals in the bosom and secret chambers of the earth. Christ when ascending heaven, left his promise, as *Elijah* his mantle, with his Disciples, *Lo, I am with you alway to the end of the World.* And *where ever two or three are gathered together in my name, I am in the midst of them.* A Promise great, divinely sweet For Saints who love for For Prayer to meet

Ὁ λόγος ἐσκήνωσεν ἐν ἡμῖν. John 1.14

Matth. 28.20. and 18, 20.

Applicat.

This may be a sensible Rebuke to the blind Atheists; who are not to be dealt with by Scripture or reason; who having put out both their own eyes of reason and conscience, would pull out Gods also of Omniscience and Omnipresence: and having shut out the sense of a Deity out of their own thoughts, would dispute the Essence of

of God out of the world. If thou art not a man of Conscience, art thou of *Reason*? If not of Reason, art thou of *Sense*? Then I shall convince thee. Wilt thou believe thy own senses? Darest thou trust thine own eyes? open them, thou seest the light of the Sun; or shut them, if thou wilt, thou feelest the heat of the Sun, which though in Heaven, is not far from thee, but ever round about thee. Doth its light scatter all clouds, and shall any cloud or darkness cover thee? Doth its influence reach the subterraneous cavernes, and shall any corner hide thee from the presence of God. This great *Apostle* (as some have called it) hath preached Heathens out of Atheisme, and shall it not Christians? Every beam of the Suns visible eye, writes upon the heart of a rational man, The invisible eye and presence of God is here.

Among all those abominations represented to *Ezekiel*, the last and most hideous was that posture of faces towards the Sun, and backs towards the Temple, *Solem exosculari, Deum exoculare*: At the same time to see the Sun seeth us, and to say the Lord seeth us not, but hath forsaken the earth, is such brutish reasoning, as Heathens have no such Logick, Hell hath no such bad Divinity. The Heathen by their Logick could see *in lumine Numen*, in the Suns light, another Invisible Sun of greater light. And Hell it self is not so full of darkness, but whatsoever other

Ezek. 8. 12. and 9. 9.

Rom. 1. 20.

ther impieties there remaine, there is no room for Atheiſm.

Nullus in Inferno eſt Atheos, ante fuit.

How ſhould this conſideration of Chriſts continual preſence, both awe and cheer the gracious ſoul? provoking it to faith, patience, fortitude, diligence in the work of God. Chriſt is ever preſent, 1. As an *Obſerver*: He remembred every of the ſeven Churches of this in thoſe ſeven Epiſtles, *I know thy works, &c.* Rev. chap. 2, 3.

2. As an *Aſſiſter*: *Lo, I am with you alwayes to the end of the world.*

3. As a *ſtrong ſupporter*: Jer. 1.18. *They ſhall fight againſt thee, but ſhall not prevail, for I am with thee.*

4. As a *bountiful Rewarder*: Therefore as all theſe Epiſtles begin with *novi opera, I know thy works*, they end in *vincenti dabo, To him that overcometh will I give*, &c. to repreſent to you continually Chriſt preſent as an Obſerver from the firſt, as a rich rewarder at the laſt.

Hence let Godly and wicked both learn to reaſon as godly *Jacob* and wicked *Laban*, *See, if no man be preſent, yet God is ever preſent.* Call thy dwelling *Mizpah*, for whereſoever thou art, God hath his *Watch Tower* neer thee. Gen. 31.49.50.

CHAP.

Chap. VI.

The fourth Incommunicable Attribute, Omni influence.

After the *Omniſcience* and *Omnipreſenc* of Chriſt, already touched, let us come to conſider that Admirable and Incommunicable Attribute of *Omni-influence*, where-with the upper and neather Sun are adorned and enriched.

The Sun hath his reſidence in heaven only, but his *Influence* is diffuſed into all the heavenly bodies, and to all theſe Sublunary Creatures; air, earth, water, and all the hoſte of them; yea, to thoſe ſubterraneous Mettals and Minerals hid from the Vultures eye. We have the influence and benefit of the Sun in every breath of air, bit of bread, in each diſh of fleſh, fiſh, fowle, yea, in each herb uſed for food or Phyſick.

The Sun hath an univerſal influence upon the Creature in his Generation, production, vegetation, maturation, *&c.* So Chriſt upon the new Creature, and upon all his actions and motions.

Sol & homo generat hominem; The Sunne and man beget a man; the Sun and ſeed bring forth corn; the Sun and ſhowrs bring on Harveſt: But the Sun is one in every thing. So Chriſt his influence is All in all: In works of Nature, *nothing was made without him at firſt*, Joh. 1.3. In works of Grace, no-

thing

thing is, or can be done without him: John 15. 3. *Without me yee can do nothing.*

Chriſt in the *inſtruction* gives ſaving knowledge, Chriſt in the *conviction* worketh repentance, Chriſt and the *Promiſe* work faith, Chriſt and the *Conſolation* works peace. *Accedat Chriſtus ad Elementum, fiet Sacramentum.* Chriſt and the *Element* make a Sacrament: Chriſt in the *Sacrament* makes a rare Feaſt.

The *Sun* hath a various and marvellous *influence*; but our Sun far more. The Suns *influence of light* diſpels darkneſs out of the air, *Chriſt* out of the ſoul. The Suns *influence of heat* takes off the *cold* from the Creature, brings in a *reviving* warmth; but what like the cheering of *Chriſt* his love? it takes off deadneſs, reſtores the new Creature. *Thy favour is better then life, ſweeter then wine.* Pſal. 36. Cant. 1. 4.

The Suns *attractive influence* draweth up groſſe, earthy, and watry *vapours*, and converteth them into air. Chriſt in converſion is ſo attractive, that hee drawes *earth* up to Heaven, and turnes *Corruption* into Grace.

The Suns *diſſolving influence* again ſends downe thoſe Vapors, when *purged* and prepared, in rich and fruitful ſhowres; and *Chriſt*, thoſe hearts full of grace and Peace, he had before attracted; turning again air into water, melting heavenly hearts into tears of love.

The

The Sun hath a *productive* influence, which animates all seeds, and Christ all graces. And a *Restrictive* influence, sometimes binding the earth with a bar of Iron, that no seed breaks forth; such Christ his *restraining* hand upon corruption, that though *all seeds* of it in our nature, it breaks not forth.

Again, his *mollifying* influence dissolveth congealed mountains of snow, and rocks of ice into fluid water; and Christ at work upon the heart, dissolveth *Petram in fontem, Petrum in Lachrymas*, turneth impenitents into Penitents, unbelief into faith, obstinacy into obedience.

Lastly, The Suns admirable *alterative influence*, causeth mines and springs of Gold and Silver to grow in the bowels and kidneyes of the earth, the proper seat of clods and stones. Christ hath an higher *operation* in the soul, in that strange *alteration* made there in the midst of a vile earthly heart, where nothing grew but stone, nothing lay but mire and clods of dust; there he seates mines of heavenly Treasure, *Faith more precious then gold*, and Holiness more precious then Rubies. *Instead of the thorn shall come up the Fir tree, instead of the bryar the Myrtle Tree. And it shall be accounted to the Lord for a Name, and for an everlasting sign that shall not be cut off.* And in another place, *For Brass will I bring Gold; and for Iron, Silver; for wood brass, and for stone iron.* Here

1 Pet. 1.7.

Isai. 55.13.

Isai 60.17.

is a great alteration indeed.

Applicat. 1. 1. This ſhewes what reaſon the Apoſtle had to uſe thoſe two great expreſſions of Chriſt. 1. *That he filleth all in all.* 2. which is more, *That he is all in all.*

Eph. 1. 23, and 4. 10. Col. 3. 11.

1. That he *fils all*; herein he is as the Sun for his influence. *All*] that is, 1. All *Perſons*, Men, Angels, men of meaner, or more excellent endowments; he fils All, Miniſters, Magiſtrates, &c.

2. All *Places*: heaven with glory, earth with grace, hel with terrour, whole world with wiſdome, Power, Providence, omnipreſence, omni-influence, priſons with liberty, dungeons with light, croſſes with triumph.

3, He filleth all *Ordinances*; preaching with efficacie, Prayer with prevalencie, Sacraments with nouriſhment, the Sabbath with bleſsings.

4. *Relations*: *Magiſtracie* withhonour, fear, obedience, from their inferiors; with love, juſtice, courage, watchfulneſs, care, fidelity, circumſpection towards their inferiors; with zeal, authority, boldneſſe, diligence towards God. *Miniſtry* with ability, aſsiſtance, *Paternal* affections, *maternal* bowels, *Nurſes* care towards their flocks, and with ſucceſſe in their labours. *Conjugall relations* with love, ſweetneſſe, condeſcention, compliance and mutuall delight in each other.

5. All *his peoples hearts*: the ignorant with know-

knowledge, the dead with life, unbelieving with faith, ſecure with fear, impenitent with repentance, ſtony with ſoftneſſe, ſad with comfort, troubled with peace, unſatisfied with certainty, weak with ſtrength, wavering with ſtability.

6. All *Conditions*: riches with thankfulneſſe, poverty with contentedneſſe, mercies with ſweetneſs, afflictions with tolerableneſs, priſons with comforts, ſickneſſe with patience, perſecutions with joyfulneſſe, death with peace.

7. All *things*: (when he ſaith *all*, you may imagine more, I cannot name every one;) reproof with terrour, conviction with fear, promiſes with hope, conſolations with aſſurance, Sacraments with comfort, deſires with faithfulneſſe, labours with fruitfulneſſe.

8. *All in All.* In all thy needs, in all thy ſtraits, and in all thy fulneſſe, in all caſes, encouragements; diſpenſations, he fills thy proſperity, thy adverſity, thy ſociety, thy ſolitude, &c.

2. The other expreſsion is far higher; *He is All in all*; The Sun for light is all in all to make day all the world over, ſtars cannot do it; his heat all in all to make ſummer, his influence all in all to make ſpring and harveſt:

2 Col 3. 11.

So Chriſt *is all in all.* Had we the united merits of all the Angels and Saints in heaven, they could not help us being *lapſed and fallen*; one poore man would begger them all

to

to ſet him up; had we the ſufferings of all the Martyrs ſince the beginning of the world, for the benefit and relief of one man, it were too low a price for him. It coſt ſo much, Chriſt only could bear the charges of it. Chriſt *is all in all*, who can caſt up the *ſumma Totalis* of this reckoning. To be *ſomewhat* in ſome caſe, is as far as any creature can goe, an *Angel* is ſomewhat in ſome caſe, not *all in any* thing, not ſomewhat in *all*; *ſomewhat* in excellency of grace, glory, and many perfections, *ſomewhat* to benefit man; *nothing* to ſatisfie Gods Juſtice, nothing to Redeem man; but Chriſt is *all, and in all.* They are good *Miniſters* to the Saints, bad *Mediators* for the Saints.

The beſt *creatures* and *graces* have but one, and that a finite uſe; Chriſt hath *many*, and infinite. Bread is ſomewhat to a *hungry* perſon, nothing to a *ſick*; Phyſick ſomewhat to a *ſick*, not to a perſon in *health*; ſight to a *blind*, a pardon to a *condemned* perſon, mony to a *poor* man.

Of Graces, *repentance* is ſomewhat to a *guilty* ſoul, knowledge to an ignorant ſoul, certainty to a doubting, faith to a diſtruſting, righteouſneſſe to a ſoul conflicting with ſtrong corruptions; but it is only Chriſt who is *all in all*, to a poor man, rich man, ſick, ſound, bond, free, living, dying, condemned, pardoned man, *he is all in all*; to an ignorant, knowing, repenting, believing, righteous man, *he is all in all*; He is bread,

clothing, gold, eye-salve, liberty, pardon, physician, way, truth, light, wisdome, righteousnesse, sanctification, Redemption, *all in all.*

Especialiy Christ may be said to be *all in all* in ten respects.

1. His *Teaching* is All in All in the matter of our *Illumination*, mans teaching nothing, were it by *Paul* or *Apollo. Who teacheth like him?* Job.36.32.

2. His *Drawing* is all in all in the matter of our *conversion*; not others perswasion, not our own preparation. *Draw me, We wil run after thee.* Cant.1.4.

3. His *Bloud* all in all in the matter of our *Reconciliation*, *Col.*1.20. *Rom.*3.23.

4. His *Death* all in all in matter of *Divine satisfaction*, 1 *Cor.* 15.3.

5. His *Righteousnesse* all in all, in the matter of our *Justification*, *Rom.*3.22.

6. His *Spirit* all in all in the matter of *Sanctification*, 1 *Cor.*6.12.

7. His *Intercession* all in all in the matter of our *Acceptation*, *Heb.*7.25.

8. His *Grace* all in all in the matter of our *Supportation* against sin and Satan, 2 *Cor.* 12 9.

9. His *Peace* all in all in the matter of our compleat *satisfaction and consolation here*, *Joh.*16.33, and 14.27.

10. And his *Presence* all in all to our *Glorification*, and compleat *Beautitude hereafter. Phil.*1.23.

Use 2

Uſe 2. This informs us what ſingular be- *Uſe* 2.
nefit we have by the *influence* of Chriſt upon us, more then if we had his corporal preſence; it was *expedient that he ſhould goe away*, both for his own glory, and our advantage; the ſpirit had not deſcended, nor his Interceſsion been ſo prevalent, if he had not departed. The Suns body, if it were poſsible to be with us on earth, would not be of that uſe as now his *influence* is, though his reſidence only in heaven. It might aſtoniſh and dazle us, not ſo cheer us; it is better for us, that Chriſt is *mediating* in heaven, then if he were *working miracles* againe on earth. John. 16. 7.

3. Be ready to acknowledg Chriſt and his influence in *every good*, in illumination, converſion, conſolation, &c. his attractive, productive, reſtorative, ſin reſtraining, heart changing, his gracious diſſolving, mollifying, and his alterative influence.

So in every *ordinance*, if there be force in the *Word*, any ſweet in the *Promiſe*, any life in the *Miniſter*, any quickning in the *Sermon*, any warmth in a *Chriſtian*, any reliſh in the *Sacrament*, any benefit in a *Correction*; give Chriſt the glory. Taſt Chriſt in All, as we may the Sunne in each morſell of bread, and draught of drink.

Again, In every *outward good*: have we any joy in our enjoyments? any comfort in our *wants*? It is he that hath ſanctified and ſweet-

ned all our toyl, labour, meat, drink, marriage, poverty, riches, crosses, afflictions. He is the tree that hath sweetned the *bitter water*; he the *Salt* that hath cured the cursed and unsavory *waters*; he, like *Noah*, comforts us concerning our toil. He hath restored us to a child-like right to, and a blessing in all mercies. In Christ, *God hath given us all things*, Rom. 8. 32. *And in him* it is that *God hath blessed us with all spiritual blessings*, Ephes. 1. 3. *and hath given unto us all things that pertain to life and Godlinesse. Therefore all things are yours*, saith the Apostle, *because Christ is yours*.

Exod. 15. 25
2 King. 2 21
Gen. 5. 29.
Rom. 5 32
2 Pet. 1. 3
1 Cor. 3 21

Use 4. 4. This shewes whence it is (if the influence of Christ be of that force) that some are called, thereupon converted, changed, sanctified, after that supported, comforted, and to the last preserved; others are not called at all, or not moved when called, but remaine blind or deaf as the Adder, are hardened contradict, oppose and perish in their unbelief and gainsayings. The Scripture puts it upon this *energeticall*, speciall, and distinguishing operation of the influence of Christ. *To you it is given to know the mysteries of the Kingdome*; *to others it is not given*; it is *revealed to babes*, it is *hidden from the wise and prudent*, the poor, simple, weak, despised are chosen and called, when *not many Wise, Rich, noble, are called*. The father chuseth some and then giveth them to Christ, then draweth them to Christ, then chargeth Christ

Matth. 13 11
Matth. 11. 25
1 Cor. 1. 26 27
Joh. 6. 37. 44.

Chriſt with them. Thoſe he keepeth in his hand none plucketh them out. *Peter* is yet *winnowed by Satan*, Chriſt prayeth for him, he recovers his ſtanding though he fell. *Paul* is *buffeted*, but Chriſt aſſiſteth with ſufficient ſin-reſiſting Grace, and *Paul* is upheld

John 10. 28, 29

Luke 22. 31, 32

2 Cor. 12. 8, 9.

Again, whence is it that the ſame Miniſtry is effectual in ſome place to ſome perſons, not to others? *Paul* preacheth at *Jeruſalem*, but in vain, *They will not receive thy teſtimony concerning me*: there was no ſuch influence. At *Rome* he preached and ſpread the faith: the Reaſon is given, The Lord who made *Peters* Miniſtry effectual to the Jews, wrought effectually in *Pauls* when he came among the Uncircumciſed.

Act. 22. 18.

Gal. 2. 8.

5. Laſtly, This may ſatisfie ſober men (curioſity is never ſatisfied) in clearing Chriſt, notwithſtanding ſuch his influence, from being Author or partner in any ſin, or *Anomaly*. *In him we live, move, and have our being*; yea, even the Divels and wicked men live, move, have their being in and from him: he ſuſtains their perſons, governeth their actions, concurreth in their operations, this is not evil. *Judas* could not *betray* Chriſt, nor *Pilate condemn*, nor Souldiers *crucifie* him, if ſuch power had not been given from above. *Shimei* could not have curſed or flung a ſtone at *David*, if God by his concurring permiſſion had not ſaid, *Shimei, Curſe David.*

5.

Act. 17. 28. Col. 1. 17.

John. 19. 11.

2 Sam. 16. 11.

The lame horſe is ridden by his Owner; that he *moves*, is from his *Maſter*; that he goes faſter, ſlower, this way or that, is from his *Maſter*; that he *halts*, is from his owne *lameneſs*, not his Maſter. A Scholer uſeth an ill made blotting pen, that it *writes* is from the *Scholer*, that it writes ill, or *blots*, is from it *ſelf*. A Workman layes a ſtrait rule to crooked timber; the Workman and the rule make it not crooked.

Object. Why doth not God mend this then?

Rom. 9. 20, 21. *Reſp.* 1. Stay there, thou piece of clay.

2. Who ſhall give the Potter Law? he is not bound.

3. He can bring the greateſt good out of the greateſt evil, *Gen.* 50. 20. *Chriſts Garments are alwayes white as wool*; when our wayes are unequal, his wayes equal.

Rev. 1. 13
Ezek. 18. 29

Chriſt is as the Sun: The Sun is the efficient cauſe of *Light*, therefore cannot be of *darkneſs*; of *heat*, therefore not of *cold*: upon his departure follows darkneſs and coldneſs, not cauſed by the Sun (if it be ſo ſaid, it is improperly, *cauſa deficiens*, not *efficiens*.) God who is the ſole Author of good, cannot be an abettor of evil, *Jam.* 1. 13.

The Sun ſhineth on a Meadow, it brings forth ſweet flowers; on the dunghill it ſhineth, that ſtinks; the Sun puts not that ſtink on the dunghil. The word of Chriſt comes to the *Jaylor* and *Lydia*, and is a ſweet ſavour of life; to the *High Prieſts*, they are

Acts 16. and 5. 33 and 7. 54

cut

cut to the heart, and ſtorm, and ſtink. The Sun ſhines on Gardens, Herbs, Plants, they yeild their fruit to recompence the Dreſſers pains: But though the weeds alſo have a common influence of the Sun, they put forth noiſom leaves and Flowers, and ſeeds of their own; that theſe weeds grow, is from the *Sun*; that they bear ſuch leaves, flowers, and ſeed, is from their *own nature*, and priſtine ſeed. When God in Scripture is ſaid to *harden*, it is not ſo to be underſtood, that he doth it, *Infundendo malitiam*, ſed *non infundendo mollitiem*; not by provoking unto ſin, but by denying or withdrawing his Grace, and the influence of his Spirit.

Chap. VII.

Perfection, another Incommunicable Attribute.

Perfection is another Attribute of this leſſer Sun, much more of Chriſt the greater and brighter Sun. In the *one* is a Perfection of Light, Luſtre, Beauty, no ſpot, darkneſs, or defect in it; in the *other*, is all Perfection of Wiſdom, Righteouſneſs, Sanctification, Redemption: all *Treaſures of Wiſdom and Knowledg*, all *fulneſs of the Godhead bodily*. 1 Cor. 1. 30: Col. 2. 3, 9

Perfection implyeth two things.

1. *Perfectum eſt id cui nihil addi, detrahive poteſt.*

Nunquam novus, nunquam vetus, semper agens, semper quietus, colligens & non egens portans, & implens & protegens; creans & nutriens & perficiens, quærens cum nil desit tibi. Reddis debita, nulli debens; donas omnia nihil perdens. Aug. Conf l. 1, c. 4

potest. That is Perfect, to which nothing can be added or diminished: both are so. The Suns light is of that perfection, that all Stars shining, add nothing at all to it: All hid, lessen not the Suns light. All Angels and Saints add nothing to Christ. Though the Sun enlighten all the Stars, it hath never the less; Christ beggars not himselfe at all, by relieving us. The Sun hath the same light, if there were no eye did heed it; Christ had the same glory and blessednesse before the world began, when none to observe it.

2. That is perfect, which is not possible to be tainted, corrupted, or prejudiced by any object, opposite, change or chance, whatsoever that may fall out. The Sun beholds all objects, all the *works* of Nature, many of which have a *natural* ill savour; all the *Acts* of men, many which have a worse *moral* noisomeness; but the Sun is not at all tainted, nor his beams defiled by the sight. Christ Jesus is privy (not accessory) to all the Oppressions, Treasons, Murders, Whoredomes, &c. acted under the Sun; an observer of all the damnable Heresies, and pernicious Doctrines that are broached; but his Perfections are not in the least impaired, because he receives no taint, he is no approver of them.

Amas nec æstuas; zelas & securus es; pœnitet te, & non doles; iraseeris & tranquillus es. Aug. ibid.

Applic. 1. 1. This shewes us, that God receives nothing from the Creature. He did not out of any necessity or indigence create the world;

world; we want a houſe, therefore build; a horſe therefore buy; a ſervant therefore hire: but God did not create heaven becauſe he needed a *houſe*, or the Angels and men, becauſe he wanted *Servants*: He had the ſame perfect bleſſedneſs in himſelf before there was a world or Creature. The Sun receives not his light from our eye, but our eyes from his light.

Recipis quod invenis, & non amittis; nunquam inops, et gaudes lucris; nunquam avarus & uſuras exigis. Idem

2. If he be perfect, then cannot wicked ones when they do their worſt, hurt or prejudice him; Whoredomes, Hereſies reach not him. *Look unto the Heavens, and ſee, and behold the clouds which are higher then thou. If thou ſinneſt, what doſt thou againſt him, or of thy Tranſgreſſions be multiplied, what doſt thou unto him? Thy wickedneſſe may hurt a man as thou art, and thy Righteouſneſſe may profit the ſon of man.* Job 35.5.6,8.

3. Leſſe doth hee need our Duties. *If thou bee Righteous, what is that to him, or what receiveth he at thy hands?* Job 35.7

Set not up thy ruſh candle to the Sun, it needs it not, it beares it not, but puts it out: All the Starres in Heaven, and Lights on earth are abaſhed and appear not in the Suns preſence. *Even that which was made ſo glorious* (that is the face of *Moſes*) *had no glory* (ſaid the Apoſtle) *in this reſpect, by reaſon of the glory* (of Chriſt) *that excelleth.* But he that put on a *Vayle* when hee came from God to ſpeak to *Iſrael*, that hee might hide his *Glory*, needed to put on another 2 Cor. 3.10. Exod. 37. 33.

other *Vaile* when he went in unto God to hide his *Imperfections*.

Chap. VIII.

Unchangeablenes the last Incommunicable Attribute.

WE are come to the last Incommunicable Attribute, *Unchangeableness*. All things below are subject to mutations; *Kingdomes* are changed, and *Republicks* changed; Men, Manners, Cities, Families, Congregations changed. *Apparel*, Fashions, Opinions daily changed; and which is saddest of all, there are *changes in Religion*: yea, the *Moon* is daily changed, but the *Sun* never: his *Essence* the same, *Light* as clear, *Heat* as cheering, *Influence* as operative, *Motion* as swift as ever. Hence the Sun is often in Scripture brought in as a demonstration of the unchangeableness of Gods Decrees, Love, and Promises towards his people. *Thus saith the Lord, which giveth the Sun for a light by day, and the Ordinances of the Moon and Stars by night.*—— *If those Ordinances depart from me, saith the Lord, then may the seed of Israel cease, &c.* Jer. 31. 35, 36. Again, *If you can break my Covenant of the day and of the night, that there should not be day and night in their season, Then may my Covenant be broken with David my servant, &c.* Jer. 33. 20, 21

I

I ſuppoſe it but a dream of the *Aſtronomers*, that the *Sun* is come down lower, and moveth neerer the earth, by one fourth part, then it did in ancient times. But be it ſo, Chriſt is the Sun *unchanged* in his eſſence, grace, glory, merits, all-ſufficiency; *unchanging* in his purpoſes, promiſes, gifts, callings, love, compaſſion to his people. He is *Alpha and Omega, the ſame yeſterday, to day, and for ever; the Lamb ſlain from the beginning of the world.* And if he be at all changed, it is in his *Approximation*, and neerer approach to the earth in his incarnation, and the other paſſages of his Humiliation.

Ferè quarta pars deceſſit altitudini ſolis in margine eccentrici, quæ res digna eſt admiratione, dubitari enim poteſt utrum propter ſenectam mundi delabatur ſol factus languidior paulatim ruente naturâ: an verò in ſenecta naturæ tanquã effœta opus ſit viciniore poſitu Solis eam foventis.

App. 1. Then is Chriſt able to ſave to the utmoſt, all that come unto the father through him, he hath the ſame *penny* for the laſt, as for the firſt. His hand not ſhortned, nor mercy abated. It is remembred of *Moſes*, as that which was not ordinary, that after an hundred and twenty years, *his eye was not dim, nor his natural ſtrength abated.* And that more ſtrange, that all the *Iſraelites garments waxed not old in forty years ſpace.* But how admirable is it, that the *eye* of the Sun is not made dim, nor *ſtrength* abated, nor do his *garments* wax old after ſix thouſand years. He is as a mighty *Gyant*, as freſh after ſo great labours, and after ſo many ages revolution as ever; and as faire as the young *Bridegroome*, as the Pſalmiſt hath it, the emblem of this our Sun, and his unchange-

Nam hoc tempore Sol propriior eſt Terrã quam Ptolomæi temporibus milliaribus Germanicis novem millibus non gentis ſeptuaginta ſex. Frigius L. 14.

Deut. 34. 7. and 8. 4

Pſalm 19

changeableneſſe. He is *Lux Perennis*, he is *fons perennis*; the Sun whoſe light, the ſpring whoſe water is perpetual; *generations* paſſe, the Sun remains; *new Travellers* come to the old fountains where their fathers drank; there they are, and as freſh they runne; there *Abraham* drank, and there do we; *He believed, and it was counted to him for righteouſneſſe*; we believe, and it is our righteouſneſſe: there *David* drank in his time; *he believed and therefore ſpake, we alſo believe, and therefore ſpeake*: there drank *Paul* long after, and was revived; he believed *and obtained mercy*; and was ſet forth for an example to all after beleivers. It is the moſt glorious *Anthem* that ever the Church militant ſung, *His mercies endure for ever*; therefore appointed to be ſung in their moſt *Solemn feaſts*. Beſides you have it twenty ſix times in one *Pſalme*, the burden of every verſe, a meditation that can never be oft enough repeated, remembred, ſtudied and believed.

Rom. 4 22

2 Cor. 4 13

πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν. 1 Tim 1 16

1 Chron. 16 41 2 Chron. 7.3 and 20,21 Ezra 3 11 Pſal. 136 *per totum.*

2. Is Chriſt ſo unchangeable? then if he hath appeared to thee once, choſen, called, loved thee, his love is an everlaſting love, free at firſt and without *cauſe*, *firm* to the laſt and without *change*. *His gifts and callings are* Ἀμεταμέλητα, *without repentance*. The Sun is the *faithful witneſſe in heaven*; if it did ſhine into thine houſe yeſterday, it will to morrow, and for ever, as long as the houſe ſtands. The Scripture

Jer. 31 3 Rom. 11 29

uſu-

uſually comforteth godly ones upon this conſideration, *God is faithful by whom ye are called into the fellowſhip of his Son Jeſus Chriſt.* 1 Cor. 1.8,9
Therefore he *ſhal confirm you unto the end, that ye may be blameleſſe in the day of our Lord Jeſus Chriſt.* Again, *faithful is he who calleth you, who alſo wil do it.* 1 Theſ. 5 14
Hence the godly ſoul comes to ſafe Anchor after all ſtorms. My ſalvation is not in *my* hands, it is in *Gods*; my *unfaithfulneſſe* hazards it, his *faithfulneſſe* ſecures it; my *unbelief* ſhakes it, his *faith* ſettles it; my *mutable* wil and condition endangers all, his *immutable* decrees and love ſecures all; my foundation is ſubverted, my ſeals cancelled; the *foundation of God yet abideth ſure, and hath his ſeal* 2 Tim. 2 19
— Our happineſſe is, the root bears the branch, not the branch the root: our faith, love, holineſs, is not the *root*, but branches of the love of God; the branch is broken, the *root* remains. We are changed, and ſo ſometimes we cannot do as at other times; we think God is changed, he is not. Children in a *Boat* think the houſes and trees remove; it is the boat, not the *trees*: We meaſure Gods love to us, by ours to him; and ſo perplex all. But the Scripture puts it out of doubt; our unbelief *makes not void Gods faithfulneſſe*: if *we be unfaithful and deny him, he yet abideth faithful and cannot deny himſelfe*; if we forget we are children, he cannot forget to be a father. He may repent (it may be) that he gave *Saul* a Kingdome, or *Jeroboam* ten Tribes, Rom. 11 18
Rom. 3 3
2 Tim. 2. 13
1 Sam. 15 11

Tribes; never repents of grace given, because this flowes from *unchanged* fatherly love, the other from *common* providence.

3. Then are the *promises* firm, which Christ hath made, *He is the Amen, Rev.* 3.14. And all his Promises are *yea and Amen.* As the Suns motion is certain, varyeth not a minute, hence *Eclipses* can be so long foretold by *Artists*, and every *Countryman* can tel you where the Sun wil be, and of what length the daies seven years hence. If ever therefore there was a promise to a believer, *to justifie the ungodly, to count faith for righteousnesse*, it wil as wel reach us, as *Abraham*, as the Apostle reasons.

2 Cor. 1.20

Rom. 4.5, 24 & 14.4

The Sun moves constantly with in his *Tropicks*, and comes sooner or later to all such *climates* as are within his bounds; Christ doth as certainly meet those *that wait for him in his way.*

Isa. 64.5.

4. Terror to wicked ones: If Christ his love, and promises firm, then his threats, his truth, justice, jealousie, hatred of sin, is as much as ever: If he ever hated an ungodly person, he loves not thee. *He shews mercy to thousands, but by no means clears the guilty. Exod.* 34.7. *His garments are white as wool, but his eyes red as flames of fire, and he hath a sharp two edged sword in his mouth.* Woe to them who walk in the way of *Cain, Balaam*, or *Corah*, their damnation slumbers not, though their conscience slumber.

Rev. 1.13

The Sun never goes an inch beyond his

Tro-

Tropick, but returns; nor wil Chriſt the Son of peace ever come to ſuch as are out of the way of peace, but return back again. Luke 10.6

Chap. IX.

Communicativeneſſe a Communicable Attribute.

HAving ſpoken of the *Incommunicable* Attributes, I ſhal deſcend to ſome *communicable* ones, and that this diſcourſe may not ſwel beyond intention, I ſhall the more contract my ſelf. I might name many Attributes of this ſort, as *Communicativeneſſe*, *Greatneſſe*, *Glory*, *&c.* of which other creatures alſo do participate, yet are they moſt eminent in the Sun. I ſhall ſpeake of *communicativeneſſe* under this head, and refer the reſt to the next.

Communicativeneſſe is an excellent Attribute in the Sun. The Moon, Stars, Ayre Seas, earth, are all *communicative* of their ſeveral benefits to man: But the *Sun* moſt of all, and they enabled by the Sun. It buries not his light, ſhuts not up his influence, ſhines not to it ſelf, is as free and liberal to the poor as rich, to the beggar as to the King; *The Lord hath divided it and the ſtars*, (ſaith *Moſes*) *to all nations under the whole heaven.* They under the *Poles* have their ſhare, as wel as they under the *Line*. Deut. 4.19.

So

Eph. 4 8
John 1 16
Matth. 28 19
Mark 16. 15

So hath Christ received of the Father, gifts to be *communicated* unto men; *of his fulnesse all receive*. his merits are of largest extent, his Gospel to be preached to all nations, and to every creature.

Applicat. 1.

1 Then is here provision for the poorest Christian who hath nothing to buy with, the Sun *sels* not, but gives his light freely, it is Gods light, it is the poore mans friend, his candle, fuel, raiment. *Diogenes* hath as good a *propriety* in it as *Alexander*; Christ is the poor mans friend, Advocate, Physician, Saviour and *Master* of that *Corporation*. These are his Guests, Disciples, Bride. He entertains none of other qualitie, but those in poverty. *Come, he that hath no bread, nor money.* He cals all *thirsty to come drink freely and without price.* We love to match into Estates, great Families, marry with Nobility, Beauty, Preferments: Christ loves to bestow himself on poore, undone, helplesse persons; he *matcheth* with misery, beggery, infamy, base birth, humility, deformity. *Ahasuerus* thought the Crown better set on *Esthers* head, then *Vashtyes*, or all the Princely *Ladies* of the Court. And Christ his grace and favour, is confer'd still on the *humble* soul; the highest Crown was set on the lowest *handmaid*. Poor *Mary* became *Deipara*, she was κεχαριτωμένη, *All be-graced, highly honoured*, and shee got the name from the first and greatest of *women*, as her Son from the highest and first of men; she became

Isa. 55 1, 2

Esther 2

Luke 1 28.

Chavah, the only mother of the *Living*, and which is ſtranger, her Son the *Adam* and Parent of the world.

2. Then is Chriſts not a *ſcant*, but *plenteous Redemption*, not from one, but *infinite Tranſgreſſions*; not of one or a few, but of *infinite perſons*. He ſheweth mercy to thouſands; his Sealed Book containes an *innumerable company of Angels*; and the πανήγυεις, *General Aſſembly, and Church of the firſt born, whoſe names are written in Heaven* contains ſo many *Myriades* as no man can number, *of all Kindreds, Nations, Tongues and people*. They are not a *few*, but a *world* who are redeemed. The whole world of the *Elect*, ſevered from the world of the Ungodly. Pſal. 130.7. Heb. 12.22.23 Rev. 7.9 1 John 2.2 2 Peter 2.5

3. Then there is juſt ground for our hopes, prayers, endeavours for the calling of the *Gentiles* who at preſent ſit in darkneſs, and live *without God in the world*; without Covenant, Promiſe and Goſpel. And for the *Jewes* alſo, *who ſhall be grafted in again*, if they abide not ſtill in unbelief, who are alſo at preſent *without God, and King, and Teraphim, and Prophet, and Prieſt*, and *hope* too, as much as the uncalled Gentiles; but there are promiſes for both. The ends of the earth are the Fathers Advowſon, and the Son is ordained by him to be the *Oecumenical* Biſhop of the habitable world. He ſhall *ſprinkle many Nations, inherit all Lands, rule from Sea to Sea*, to the utmoſt Indies. Ephes. 2.12. Rom. 11.23 Hoſ. 3.4,5 Iſai. 53.15 Pſal. 72.8

The *Sun* moves sometimes North, sometimes South, is sometimes in the East, and sometimes in the West, but ere the *year* goes about and ends, hath viewed all Climes; so shall the Gospel be preached to all Nations, before the *end* of the World. The *Church* is as the *Sea*, which if it lose in one place, gets as much in another. The *Gospel* is as the *Sun*, which when it goes from one place, goes to another.

4. Is Christ so *communicative*? then what an *encouragement* is this to poor souls to go to Christ?

1. For his *freeness*. He keeps open house to all comers; as *Titus* sent none away *sad*, he none *empty* that come to him, *upbraiding* none, rejecting none, *giving* liberally, *forgiving* universally. The Sun is as free of his *light* as thou of thy *sight*; it is *free cost*. Christ is as free in *giving* as wee can be in *asking*. *Ask on, my Mother*, said *Solomon*. Ask again, *my Queen*, said *Ahasuerus*, *Ask half a Kingdom*. Ask all, *Ask a whole Kingdom*, saith Christ, I shall not deny thee. The *mother* is as wel pleased when her breast is drawn, as is the *Infant*. And Mercy is not more pleasing to us to receive, then to God to impart it. *Who is a God like unto thee, that pardoneth iniquity, and passeth by the Transgressions of the remnant of his heritage? he retaineth not anger for ever, because he delighteth in Mercy.*

James 1.5
Luke 7,42.
1 Kings 2. 20
Esther 7.2.
Micah 7 18

2. For his *Fulness*: In the Sun is more

of light then thou canst need; in Christ much more then thou canst carry: when you come to him, you are as the poor *hunger famished Lepers*, coming to the *Syrians* Tents, where they might eat their fill, load themselves, and leave more behind them then they could carry, and maist call in others to partake of thy riches as they did. You come into a wood dropping with hony. 2 Kings 7.8 1 Sam. 14.26

Christs merits are not only as the widows *Cruse*, which wasted not; but as the *loaves* he blessed, the more was eaten, the more was left; and when the more fed of *fewer* loaves, more baskets remained then when *few* of *more*. To the *five thousand* remained *twelve* of *five* loaves; to the *four* thousand *seven* of *seven*. Mark 8.19, 20

While there was a *Vessel* empty, the *Oyl* stayed not. There is more want of empty Vessels, then filling liquor. 2 Kings 4.6

In the *Fathers house* the returning son knew there was *bread* enough for every servant he kept, and to *spare*. At the Kings Sons *marriage*, much company, and *room for more*. Who then need want? None perish through necessity, but of carelesnesse or wilfulnesse. Consider that Parable, All are invited, all are entertained; the *Refusers* onely *refused*. Luke 15.17 Luke 14.22

Object. 1. Say not then, *They must be so and so qualified who come to Christ; the Rich, Noble, &c.* or the *Righteous, Innocent*, strong *Believers*.

Answ. The Instruction was to call the *poor, maimed, halt, blind*, the unworthy, the unlikely, *Luke* 14.21.

Ob. 2. *But they were such poor as had lyen all their life at the Pools side, or had been daily praying for an Almes at the Temple Gate.*

Answ. They were such as were in the road to Hell, and lay in the High-wayes. (being very Hedg birds) such as were set by the Divels fire side, as *Saul* was, such as are quite
Heb. 5.2 *out of the way*, Luke 14.23.

Obj. 3. *But then they were such as were very forward, and came running.*

Answ. So backward, that they must be called, intreated, drawn, driven, and *compelled* to come in. *Luke* 14.23.

Object. *But there can be no room for Scorners, Scoffers, Despisers of his former Grace, and forsakers of their own mercy.*

Answ. There is yet room for such, the *door of hope* is not yet shut; Christ in the o-
Prov. 1 21 22 pen Concourse calls out to the open Scorner. He will open a *door of Mercy* to such as have shut the *door of Duty* against him; hee will *receive* such as have *refused* him; and *stretch-*
Rom. 10 21 *eth out his hand all day* to such as have stopped their *ears* many a day at him.

See then, there is no *impossibility* of attaining Salvation to any; God is no austeer Master, that *denyeth* reaping to such as sow, or *demandeth* reaping where he hath not sow-
Hos. 13 9 ed. *Perditio tua ex te, Israel would none of*

me, that is Gods complaint. They who ſin wilfully againſt me, wrong their own ſouls, they hate *me*, and love *death*. Pſal. 81 11 Prov. 8 36

Salvation is offered on eaſie termes; If you cannot ſay, *Have patience, and I will pay all*; ſay, Have patience, and he will forgive all. *Patience* is no *pay*; *forbearance* is no *acquittance* with men, with God it is; his forbearance is our diſcharge, our ſubmiſſion his ſatisfaction. The *Debtors* μακροθύμησον, the Prodigals *peccavi*, and the Publicans *miſerere*, are the beſt plea, and do alwayes ſpeed. *Indulgentia tua juſtitia mea.* Bern.

Here is a *community*: All is common in the Church, as Sun and Air, which none can challenge a *Propriety* in to exclude another: it is for me, it is for thee; no *meum* and *tuum* here. A *carnal* community abominable in Families; *Secular* community deſtructive to Republicks. But *ſpiritual* community we preach to all *Believers*: All have a like right to Chriſt, and his *common Salvation*. *For the Righteouſneſſe of God, which is by faith in Jeſus Chriſt is to all, and upon all that believe: for there is no difference*, Rom. 3. 22.

Obj. *Is there then an univerſal Salvation and Redemption?*

Anſw. As much the one as the other: but there is neither.

1. No *univerſal Salvation*; for *broad is the way that leadeth to deſtruction, and many go in it.* Matth. 7 13

2. *No universal Redemption*; for this is of the same latitude with *Election* and *Salvation*. All that have *Redemption*, have also *Remission of sins*, as the Apostle in divers places affirmeth. Christ is said to have *loved his Church*, laid down his life for *his Sheep*: he is the *Saviour of his body*.

Ephes. 1 7
Col. 1 14
Ephes. 5 25
John 10 15
Ephes. 5 23

Yet 1. True it is there are some *common benefits* all mankind have by Christ, life, breath, reason, and comforts of this life; as the Sun affordeth some common benefits to all creatures, who live, grow, increase by vertue of his influence, though they see not his glorious light.

Sol non omnes quos calefacit, illuminat.

2. There is also a *sufficiency* in Christ as in the Sun; if there were ten thousands of men more that had eyes to see, they should not want for light; but if all see not, it is not the Suns defect but their owne. There be several sorts of men that have no benefit by the Suns light. 1. Some there bee who are by nature *uncapable* till God give them sight as by a Miracle, being *born blind*. 2. Some lose their sight *accidentally*. 3 Some see not, being *fast asleep*, who open not their eyes. 4. Some *wilfully close their eyes*, and shut their windowes to keep out the light. 5. Some have *weak eyes*, and take offence, therefore shun the light. 6. Some are *judicially blinded*, as the *Sodomites*, *Syrians*, *Elymas*.

That none of these have benefit by the Sun, who offers his light to all, is not his fault.

So

So when Christ is offered to all, all have not benefit.

1. We are all *born blind* as he, *John* 9. 1. nor can nature make us see, til we have been at *Siloam*.

2. Satan *the God of this world*, and Mammon *that God the world*, blind the eyes of many. 2 Cor. 4. 4.

3. Some *fall a sleep* again after illumination, and it is as dark as midnight with them, whom the Apostle calls aloud unto, that he may awake them; *Awake to righteousnesse and sin not. Awake thou that sleepest, stand up from the dead, and Christ shall give thee light.* 1 Cor. 15. 34. Ephes. 5. 14.

4. Some *wilfully close their eyes*, and who so blind as he who wil not see? Their eyes they have closed. Matth. 13. 15.

5. Others are much *offended* at Christ. *Blessed is he whosoever is not offended in him.* Matth. 11. 6.

6. Others are *judicially blinded*. *He hath blinded their eyes, and hardned their heart, that they should not see with their eyes, and understand with their heart, and be converted, and I should heal them.* Again, *God hath given them the Spirit of slumber, eyes that they should not see, and ears that they should not hear*, unto this day. John 9. Joh. 12. 40. Rom. 11. 8.

So that it is as much a mercy to have an *eye* to see, as the *Sun* to give us light; and the same cause to blesse God for giving an eye, or eare, as for the *Gospel*, and for giving

Cernitur à immerato contemplatore Deus, justo sed occulto suo judicio reproborum, nec diluens mala, nec accep-

ving *faith* as wel as giving *Christ*. *Christ* without *faith* profiteth no more then the *Sun* without an *eye*, or *meat* without a *mouth*. This being a communicable Attribute, it gives us an imitable example, *the Uncommunicable Attributes of God, are Un-imitable*. To aspire to be equal to God *in glory*, (which he wil not give to another) was the Pride of *Lucifer*; in *Omniscience*, was the sacriledge of *Adam*; in *Power*, was the insolence of *Babylon*; in *wisdome* and Policie, the ambition of *Tyre*; they all perished in such attempts: but to affect to be like God in holinesse, purity, mercy, forbearance &c, is a Gospel duty. So to affect to be like the *Sun* in his *splendor*, glory, to move in a higher orbe, that we might shine alone, and all others be *eclipsed* by our fame and glory, were to say with *Lucifer*, I will walk among the stars. But to be as like the Sun as may be in *Communicativenesse*, wil be our glory.

There is to be a communicativeneſſe 1. In *Spiritual*. 2. *Civil* matters.

1. In *Spiritual* things, and that 1. By the *Ministers*, who must be as the *lights* of heaven, and the *Salt* of the earth, go about as Christ himself, doing good. He must be eyes to the blind, warmth to the cold.

The Sun when gotten higher, gives more heat then when it was lower, you must be more useful then when you were private Christians. 2. By private Christians, who must *exhort one another*, speak one to another. As you

sans bona; insuper et corda indurans, ne forte doleant, et recipiscant, et convertantur, et sanet eos: et hoc non absque certa et æterna ratione quod tanto formidolosius, quanto immobilius fixum erat in æternitate. Bern. Isa. 42. 8, Isa. 14. 12. 13, Gen. 3. 6. Ezek. 28. 2. 3. Matth. 5. 48.

Est lucere Vanum ardere parum, ardere et lucere perfectum. Væ nobis si solum Lux erimus Dominus fervorem ab omnibus, splendorem non ita exigit. Bern. Heb. 3.

you have received a gift, minister the same as good stewards of the manifold grace of God. *The manifestation of the Spirit is given to every one to profit withall.* Yet God being the God of *order*, not *confusion*, intended not that all should become publick teachers, to extinguish the calling of the *Ministry*; they are to be *Stars* in private, not *Suns*; it were to be wish'd indeed, that the light of the *Moon* were like the light of the *Sun*, and that the hearers were almost and altogether such as the Preacher; that all the Lords people were Prophets: but not that the Sun should be pul'd down, and the Moon and Starswhich are to give light only by the night, in absence, and defect of Ministers, should rule by day, and openly teach in the sight of the Sun. It went of old for a fable: I fear as this age hath turned many *truths* into fables, so it wil some fables into truths; and it may prove too true, that our *Phaetons* in the Chariot of *Phœbus*, wil set all on fire.

1 Pet. 4. 10. 2 Cor. 12. 7.

Isa. 30. 26.

It is twice noted in sacred history, that the *lowest of the people* were made *Priests*, and both times ominous; In *Jeroboam's* time, whose house sunk with it; and in *Hoshea's* Reigne, when the ten Tribes were finally cut off. But both times it was but to officiate to *Calves*, and the Images in the high Places, never to the true God: *Woodden Priests* and *Golden Calves* may go well together; as was said of *Caligula*, who would himself be adored as a *God*, and would have his *Horse* consecrated

1 King. 13. 33.

2 King. 17. 32.

crated for his *Priest*; there was like *God*, like *Priest*, as the Historian observed. As for the Church of Christ, she is described to be
Rev. 12. 1. *clothed with the Sun, the Moon under her feet, and a crown of Stars on her head:* It is a sad change, that now she should be stript of the *Sun*, clothed with the *Moon*, and have the *Stars* trod under her feet.

2 In *Civil* things: 1 All *rich* persons should remember their charge: *To be rich in good works, ready to distribute, willing to communicate, thereby laying up in store for themselves a good foundation against the time to*
1 Tim. 6. 18, 18 Rom. 12. 13. *come; that they may lay hold on eternal life.* Again, *Distributing to the necessitie of the Saints, given to Hospitality*: propounding to themselves that example of him, *who when*
2 Cor. 8. 9. *he was rich became poor, that we through his poverty might be made rich.* Or this of the lower Sun, who is liberal to the poore, and shines not only on the *fertile* pastures, but on the barren *rocks*, and sandy wildernesses, whence no fruit can be expected.

2. But especially the *Magistrate*, who was wont to be *emblem'd* with a *Sword* in one hand, *Ballances* in the other, *eyes closed*, to be without respect of persons in administring justice, and by a *fountaine*, to denote their *communicativenesse*.

He should not (as *Lucifer*) affect a higher orb, and climb unduely to that place to which he is not called. Such prove *prodigies*, not stars, and are as the blazing stars (the astonishment

of

of the world) made up of fiery and malignant matter, which after they have caused terror in the Land of the Living, consume themselves, and appeare no more.

The Sun is not placed in the highest, but in the middle Sphere; there more safe, there more useful. *Saturn* is far higher, and *Mars* also is above him, but both of malignant Aspect. The Sun is the Earths Patron and Benefactor.

The Sun is more full of lively heat and influence when gotten higher; a warning to those exalted to *Higher Places*, to grow *better* as they are grown *greater*. *Prodesse magis quam praeesse.*

Yet it is commonly observed in the Heavens, That the Sun moves *slower* when it is at the *Highest*, swifter when *lower*, and we ordinarily find men with their *Advancement* to lose much of their *activity* and usefulness.

Yet it was the grave advice of *Plutarch*, That Magistrates should herein also resemble the Sun, moving when at highest more slowly as to *violence*, not to *activity*; but more deliberately and with Moderation, for the benefit of the Commonwealth, and their own particular security.

Μεμνημένου τὸν ἥλιον τοῦ ἄρκοντος, ὃς ὅταν ὕψωμα λάβῃ μέγιστον ἐξαρθεὶς, ἐν τοῖς βορειοῖς ἐλάχιστα κινεῖται, τῷ σχολαιοτέρῳ τὸν δρόμον εἰς ἀσφαλὲς καθεστάμενος. Plut.

CHAP

Chap. X

Of several Properties of the Sun, whereof first his Greatness.

THE *third* thing wherein the resemblance holds between these two Suns is their like *Properties*, whereof there be many; we shall begin with that of *Greatness*. Who knoweth or will believe the stupendious magnitude of the Sun! All the Etherial Bodies far exceed these Earthly in their Greatnesse. The Sun especially, which though the ignorant Countrey man believes, as *Epicurus* taught, that it is but *Bipedalis*, or of the bigness of a *Bushel*, the Learned know, that of necessity it must be far bigger then the whole Globe of the Earth and Seas; *One hundred and sixty* times bigger, the Learned say (although by conjecture rather then certainty, to be exactly so and no more.)

Pareus in Gen. 1.16 The late Annotations of the Bible *in loc.*

Du Bartas. Sith the least Star that we perceive to shine Above dispers'd in the Arch Chrystalline, (If at the least Star-Clarks be credit worth) Is eighteen times bigger then all the Earth.

The *fixed* Stars are said to be of *six* Magnitudes, the least whereof are held to be *eighteen* times bigger then the Earth, and those of the first Magnitude an *hundred* and *seven* times greater. The Moon, however it seem to us, is the very least of all (but *Mercury*,) and is *Quadragesima pars terræ*; the Earth being *thirty nine* times bigger, and the Sun seven thousand times or thereabout, as is conceived.

Should all the earth and seas be suppo-

se

ſed to be where the Sun is, it would be as a *Mathematical* Point, no bigger then a *Diamond* or a *ſpark*. But who can compute the Greatneſs of the higher Sun, *Chriſt Jeſus?* *Canſt thou by ſearching find out God? Canſt thou find out the Almighty unto perfection? It is higher then Heaven, what canſt thou do? deeper then Hell, what canſt thou know?* Job 11 7 8

The Suns *Body* can be meaſured, his *Diameter* is taken to be ſo many thouſand miles, his motion obſerved to be ſo many hundred miles each hour. But *Chriſt* his greatneſs unſearchable; the Sun to him an *Atom* or ſpark, the Heavens a *ſpan*, the earth as the *duſt of the Ballance*, the ſea a *drop of a bucket*, and all the *Iles* a little *nothing*, and man leſs then *nothing*. With the *ſole of his foot* he covereth the earth and ſea, in the *hollow* of his hand holds all the deep. Iſaiah 40 15 Revel. 10 5 Iſaiah 40 12

1. What high thoughts ſhould this beget in us of *Chriſt?* *To whom will you liken him, or can you equal him? Regum timendorum in proprios greges, Reges in ipſos Imperium Chriſti.* He bringeth *Princes* to nothing, He can cruſh them as a *moth*, and with his looks or frowns can undo them and their projects, yea, command them into Hell, God looked on *Pharaoh*, and he never looked up after it. His wheels moved no more. *Ahaſuerus* looked diſpleaſedly, *Hamans* face was covered, and he was preſently led to Execution. Fear him, fear him. *Applicat.* Iſai. 40 23 25 Eſther 7

2. But let the poor Believers *rejoice*. We have

have a *great Saviour*, whose Grace, Mercy, Wisdom, Merits are *infinite*. He is many times bigger then the earth. All sins of the world before his Merits no more then a cloud before the Sun. I shall speak *two* great words. 1. The *one* this, That if *all sins* of all *Believers* were all laid on one person, they were nothing to countervail his Meritorious satisfaction. 2. The *other* a greater, yet as true, That if all sins of *unbelievers* since the world was, were upon the account of one man; that if you could suppose one man to be guilty of *Cains* Murder, *Pharaohs* Obstinacy, *Ahabs* Impiety, *Sauls* Rage, *Ahitophels* Treason, *Absolems* Parricide and Incest, and *Judas* his Christicide and despair too, and *Sauls* blasphemy withal; yet this man flying to Christ Jesus, should have all these sinnes done away as a cloud, and should be as safe as *Abel* the
2 Sam. 13 16 Righteous. The latter Act of turning *Tamar* out of doores, was more shameful then the former in deflouring her. To turne Christ *out of doors*, after all other Contumelies and abuses is the foulest sin. Any were admitted to the Feast but they who slighted the Invitation, and had abused Mercy. *He who*
Heb. 10 29 *despised Moses Law, dyed without Mercy; yet there is a sorer punishment for such as trample under foot the blood of Christ, and despight the Spirit of Grace.* Can any thing be sorer then to dye without Mercy you'l say? Yes, this, 1. They dyed without Mercy at *mans* hands, might find Mercy at Gods: These without

without Gods Mercy. 2. They dyed *Temporally*, these Eternally. 3. They, if they went to Hell also, have a more tolerable Hell (there are several Dungeons there, as Mansions in Heaven,) then those who have so much abused Grace.

What weight may a weak man swim with upon his back, who hath bladders under his armes? What sin can sink him that hath *Christ* in his armes. Thou maist sink with all *Duties* without Christ; and be safe after all thy *sins* with Christ. Thy sins are many, great, only less then infinite: Christ is great and infinite, and more then one way infinite; his Person, Blood, Obedience, Intercession, Grace, Power, so many *Infinites*.

Should I tell an ignorant person, That the Sun is *One hundred sixty and six* times bigger then the Earth, he would laugh at it, and not believe me; yet so it is, though he believe it not. So should I say, Christ his Grace, Mercy, and Merits, are *One hundred sixty and six* times more then all our sins put together, to an *Unbeliever*, he would not assent, yet so it is. The Apostle calls them the *unsearchable Riches of Christ*. Ephes. 3. 8

A little of sins *Poison* (one drop of Pride) may corrupt all our Righteousnes. A *spoonful* of Poison may infect a whole *Vessel* of Wine. All Poisons cannot infect the Air, the sea, the Sun much less, which will dissipate and correct all Maligoity. A little sin may

may mar all our Box of Duty, and mar a mans, yea, Angels Righteouſneſs, and make us paſt recovery by Duties of the Law, or help of Angels, but not paſt Chriſts help.

The *Stars* of the firſt Magnitude, are *One hundred and ſeven* times bigger then the Earth, yet ſhew nothing to the Sun. The *Angels* are *one hundred* times more pure then we, yet they need Chriſt, and are nothing to him.

Oh Unbeliever, caſt not thy ſelfe and hope, and ſafety, wilfully away. The Sun with one look diſpels all darkneſs from the one Hemiſphere, and at another the darkneſs of the other: Two looks enlighten the whole world. What can *two* drops of the bloud of Chriſt do, and two of his looks! He looked and prayed for the ſins of all thoſe before his coming, they were done away; he looked again up to his Father for all theſe ſince his coming, and they are gone. Thus this one Lamb taketh away the ſins of the world.

But as it ſometime falls out with an overearfulf woman, riding over water, a good horſe under her, her Husband before her to hold by, yet betrayed by her cauſeleſs feats, ſhe lets all go and caſts her ſelf down, and is either drowned or well waſhed. So do often we when we have Chriſt to hold by, and are as ſafe as he himſelfe; we *caſt away our confidence*, and diſquiet our ſelves with un-

unneceſſary fears, Lord careſt thon not that we periſh?

Let the *Great ones* of the world, who are as the Sun in theſe lower heavens, many times greater then other men, *Reſemble* this great Pattern, who is not ſo much greater then the other Stars, as it *exceeds* them all in Glory, Beauty, Light, Influence, cheriſhing the inferior Orbs with his beames and preſence. It affecteth not the higheſt Sphere but the moſt convenient; is well content others ſhould be above it in place, ſo it may be more for common benefit. *He that ruleth over men muſt be juſt, ruling in the fear of God. And he ſhall be as the light of the morning when the Sun ariſeth; even a morning without clouds, as the tender graſs ſpringing out of the earth by clear ſhining after rain.* 2 Sam. 23.3,4

It is obſerved how all Creatures thrive and mend when removed into a better Soyl. *Plants* or *Beaſts* taken out of a hard ſoil ever do, man only made worſe by ſuch removes. Man cannot abide in Honour. Man when exalted, is corrupted. The loweſt and darkeſt Cellars keep our Beer freſh, Wine quick, meat ſweet, which would corrupt in upper roomes or in the Sun. *Jeroboam* in the duſt more *induſtrious* then any other; in the Throne more *impious* then any that ever came after, they all might go to him to learn. And he that before had been in the *Garden of Eden*, and was looked on

Ezek. 28. 13, 14, 15. as a holy Angel, the *Annointed Cherub*; (to whom *Daniel* and all the Men of God were as no body) had the most iniquity found in him, after *he was perfect in his wayes*, and had by his Policy made all fit to his hand, as he would have it.

Good men when Great, resemble *God*, with whom *Mercy* is sweetly matched with *Majesty*, and *Grace* with *Glory*. But the *wicked* are like *Satan*, who when ever he gaineth more *power*, employs it to do more mischief.

Job 24, 22 *He riseth up (saith Job) and no man is sure of his life.* No man can say what he hath, and what is his own, speaking of the wicked man armed with Power.

4. How great is the folly of the sons of men, who toil, sweat, fret, sue, go to Law, go to War, yea, venture to go to Hell to get these earthly things! and when they have done, what have they got but their *labour for their pains* in this life, and after this worse *pains for their labour*? Why dost thou

Prov. 23. 5 *set thine eye on that which is not*? What are these to Heaven? The *Sun* is nothing in comparison of the *Heaven* of Heavens; the *Earth* nothing to the *Sun*, thy *Farme* or Lordship nothing to the *Earth*, thy *Cottage* or *Manner* is nothing to *England*, and *England* it self an inconsiderable nothing to the *Earth*. Thy Lordship is not mentioned, nor to bee found in the *Map* of the Earth; and if by seeking it thou losest heaven too, how miserable art thou? They are beg'd for

fools

fooles, who have a fair eſtate befallen them, and ſport themſelves with Rattles. How many wiſe Worldlings may bee beg'd for Fooles! We count it childiſhneſſe to ſee our boyes to run after painted Butter-flyes, wrangle for a Top, and fight for a Ball: We are the more children who pant (as if out of breath) for the duſt of the Earth. The Philoſopher on this Meditation of the Heavens Magnitude, and Earths meanneſs, breaks out into a Paſſion, That men like children ſtrive for an *atom*: And hereupon *Du Bartas* excellently. Amos 2.7

For though a King by wile or war had won
All the round earth to his ſubjection.
Lo here the guerdon of his glorious pains;
A needle point, a mote, a mite he gaines,
A nit, a nothing did he all poſſeſs,
Or if then nothing, any thing be leſs.

O Lord, (ſaid *Auſtin*) Thou art, and beſides thee *nothing*, of which nothing thou haſt made Heaven and Earth; thoſe two, the one of which is next to thee, the other next to very nothing. The higheſt heaven yet thou art higher; the Earth ſo low, as nothing lower. Heaven is great, but Earth little.

Tu eras & aliud nihil, unde feciſti Cœlum, & terram; duo quædam, unum prope te, alterum prope nihil. Unum quo ſuperior tu eſſes, alterum quo inferius nihil eſſet Aug. Conf. lib. 12

Chap. XI.

The Glory of the Sun the ſecond Property.

THe Sun is the moſt *glorious* Body in the World, from whoſe *Glory* light is borrowed to ſet out the greateſt Glory whatſoever.

1. The *Church Militant* in her greateſt
Rev. 12, 1 Glory, and richeſt Robes is deſcribed to be cloathed with the Sun.

2. And which is far higher, the *Saints Triumphant* in that great day of Gods greateſt glory and mans, when *Chriſt ſhall be glorified in the Saints*,
Matth 13 43. and the Saints in him, ſhall have their glorified Bodies ſhining as the Sun.

3. Yea, which is more then either, when *Chriſt* himſelf had that great promiſe fulfilled, That the Kingdome of Heaven ſhould come with power, and was transfigured, *His face then ſhined as the Sun.*
Matth. 17 2. That was a glorious day when *two Suns* ſhone together But what will that be (ſaid famous Mr *Bolton*) when there ſhall be ſo many Saints, ſo many Suns?

There is one glory of the Stars, another of
1 Cor. 15, 41 *the Moon, but a far other of the Sun*, ſaid the Apoſtle. There is one Glory of Saints, another of Angels, but another far greater of this Sun.

Moſes

Moſes had much glory in his countenance, ſuch as Iſrael could not behold til his *Vaile* was on, but he needeth a Vaile when he comes into the preſence of this Sun to hide his defects. *Solomons* glory was ſuch, that the fame aſtoniſhed a Queen, but the ſight dazeled and ſtruck her dead. *There was no more ſpirit in her*, it is ſaid. 2 Cor. 3. 7.

Angels have a far greater meaſure of glory. *Daniel* the greatly beloved Prophet, and *Mary* the greatly beloved Virgin could not ſtand before it. He fainted, ſhe feared. 1 King. 10. 5. Dan. 10. 17. Luke 1. 29, 30

But *Chriſt* is above all: *Thus ſaith the Lord, the Redeemer of Iſrael, and his Holy One, to him whom man deſpiſeth, to him whom the Nation abhorreth, to a ſervant of Rulers; Kings ſhall ſee and ariſe, Princes alſo ſhal worſhip, becauſe of the Lord that is faithful, and the Holy One of of Iſrael, and he ſhall chuſe thee.* Iſa. 49. 7.

Yea the Angels themſelves cover not their feet only, but their faces, when they come before Chriſt. Iſa. 6. 2.

The Sun is exceeding glorious, though it dwelleth in that Light *acceſſible*, ſo that his glory doth *ſuperare viſum*, our eye is ſo weak, we cannot *ſee and ſee*: but Chriſt who dwelleth in that Light *Inacceſſible*, his glory doth *ſuperare Intellectum*, we cannot *ſee and live*.

1. Therefore admire and adore this glorious Sun of righteouſneſſe: This is no *Applicat.* 1.

John 1.9
Col.1 19
Eph. 1 21
1 Pet. 3.12

creature worſhip, to *Worſhip* Chriſt; it is the Fathers wil, the ſame Divine Honour ſhould be given to the Son as to himſelf. Worſhip this *Riſing*, this *Warming*, this *Healing* Sun; *Angels*, *Principalities*, *and Powers*, ſtoop and ſubmit themſelves to him.

Diſcendi tam fuit cupidus, ut mori fuit ipſi ſuave: modo ex dubiis queſtionibus in quibus ſibi ſatisfacere non poterat ſe poſſet expedire. Mel. Adam.

Do to Chriſt, as the Philoſopher, who viewed and gazed on the Sun as long as he was able, then not able to comprehend his glory, could have wiſh'd himſelf with the *Sun*, that he might know it perfectly. If *Eraſtus* was ſo in love with Learning, that he could gladly have dyed to have his queſtions reſolved, which he could not ſatisfie himſelf in. Why ſhould not the Chriſtian deſire to be with Chriſt, in *Whom though he doth believe, and joy with joy unſpeakable, and glorious, yet hath he never ſeen him, nor can he know him as he is?* 1 *Pet.*1.8.

Solem qui videndi omnibus cauſa eſt, intueri non poſſumus; radiis acies ſubmovetur; obtutus intuentis hebetatur; et ſi diutius inſpicias omnis viſus extinguitur. Qui ipſum ſolis Artificem, illum luminis fontem poſſis ſuſtinere, cum te ab ejus fulgoribus avertas,

2. Pry not then into the *Ark*, nor preſſe beyond thoſe bounds, ſet us below at the foot of the *Mount*, to comprehend thoſe unconceivable myſteries of Chriſt his *Deity*, *Perſonality*, *Hypoſtatical* Union, which the buſie wits of the world ſtudying to reach by their humane reaſon, have fallen into the moſt monſtrous *hereſies* of the world. *Faith* muſt begin where *Reaſon* ends. What veſſel can contain the Sea? or what viſible eye can ſee an inviſible Deity? The Suns beams in reflection, are delightfull, but the Sun directly looked upon, doth blind thee; it muſt be an *Eagle-eye* can endure it. It is

no

no wonder if *Paul* loſt his ſight when Chriſt appeared and ſhone *round about him with a light far greater then the Sun.*

à fulminibus abſcondas. Minut. Fælix.

Act. 26. 13

ὑπὲρ τὴν, ὑπὲρ λόγον, ὑπὲρ καλάληψιν κτίσης φύσεως τὸ ἡμέτερα. Juſt. Mart. Exp. fid.

CHAP. XII.

The third Property, Light.

THe next great *Property* of the Sun, is his *Light*, which muſt not be forgotten, *Jer.* 31.35. *Thus ſaith the Lord which giveth the Sun for a light by day &c.* He ſpeaks as if it was chiefly created for this purpoſe. *Light* is the glory of his *glory* and *greatneſs*. Herein an eminent reſemblance of *Jeſus Chriſt*, who is ſo often called *a Light*, the *True Light*, the *Light of the world.*

John 1 4 9 & 8 12, & 9 5 & 12, 35 Iſa 42 6

As in nature are to be ſeen ſeveral lights, ſo the Scripture mentions many ſorts of Lights. 1 Some *good*. 2 Some *bad*.

1. Some *good*. 1. Divine and Uncreated. 2. Created.

1. *Divine and Uncreated.* Light is ſo excellent a thing, that God hath not diſdained to be deſcribed by it, entitled to it, clothed with it.

1. Take God *Eſſentially*, he is a *Light*, 1 *Joh.* 1.4. *clothed with Light*, *Pſal.* 104.2.

2. Conſider God *Perſonally*. 1. The father is called the *Father of Lights*, as he is the father of Chriſt, *h. e.* the *Original* of increated Light. He hath communicated the

Jam. 1 17

Light of Divine nature to Christ, who is God of God, *Light of Light*; into whom the Father hath put all fulnesse.

Col. 1. 19. 1 Tim. 6. 16. 2. *Christ as God* inhabiteth φῶς ἀπρόσιτον, *Light Inaccessible.*

Eph. 1, 18. 3. The *Holy Spirit* is a like co-equal, and co-eternal Light, whose proper work is illumination; and his first worke in the new creature is answerable to that first *word* in the old Creation, *let there be Light*, and there was light. So here the spirit of God moves upon the heart, and brings it *out of darkness into a marvellous Light.*

4. *Christ Jesus* as *Mediator* is the Sunne, into whom the Godhead hath plentifully imparted all fulnesse of Divine Light (as the light of heaven is cumulatively aggregated and embodied in the Sun) to be the standing treasury of the Church, as the Sun is of the world. Thus those phrases are to be understood, that he is the true Light, and Light of the world, *viz.* as he is *God-Man*, and *Mediatour.*

2. There are many *Created* Lights. 1. The Ancientest, the *Angels* who were at first all of them Angels of Light by creation, (though since many of them are fallen Stars)

Job. 38. 7. these the Lord cals *the Morning stars who sang together, when all the Sons of God sung for joy*; glorifying God for the excellency of his work as they were created. These are *Heavenly* Lights.

2. There be other Lights in *earth*, where-

of

of the firſt and chiefe are the holy *Scriptures*, given to be a light to our feet, and a Lantern to our paths, to which we muſt attend and follow as a light ſhining in a dark place. Our *Cynoſura* and Pole Star they are, as we are Mariners; our *Pillar of fire*, as we are Travellers; our *Sun*, as Mr. *Brightman* interprets all along in the *Apocalyps*. Pſal. 119. 105. 2 Pet. 1.

2. Next to theſe are Religious and godly *Magiſtrates*, Stars of the firſt magnitude in the inferior orbs; theſe come in place and dignity next to the Angels in Principalitie, power, and Influence, and when they come neereſt to *Scripture Rules* and Preſidents, they are of moſt ſweet aſpect, as *Gods* on earth, Gods ſet over us in the likeneſſe of men; and theſe are not as the leſſer ſtars, but as the greateſt Sun; when they rule in the fear of God (as *David* ſaith.) *they ſhall be as the light of the morning when the Sun ariſeth, as a morning without clouds.* 2 Sam. 23. 3, 4

3. After theſe follow the godly and exemplary *Miniſters*, who are the *Stars in the hand of Chriſt*, *Rev.* 2. 1. are to be burning and ſhining lights in grace, and doctrine; then are worthy to be looked upon, and followed as *the light of the world*. You are the light of the world, ſaid our Saviour to his Diſciples, leſſer lights in the leſſer world; theſe are to be as ſo many earthly *Angels*. (*To the Angels of the ſeven Churches.*) *Paul* was called by *Chryſoſtome*, *Angelus* *Eſt lucere Parum eſt ardere parum, ardere et lucere perfectum. Væ nobis ſi luxerimus tantum.* Matth. 5. 14

gelus Terreſtris, and theſe are to receive their light of grace from the Sun of Righteouſneſſe in heaven, and their light of doctrine from the Sun of ſcripture in earth, that they may be as men of God throughly furniſhed to every good work.

Phil. 2 15 16

4. Each private Chriſtian is ſo to hold forth the word of life, that they may be as ſo *many lights ſhining in the world.*

Yet Chriſt and all theſe lights differ much.

John 1
John 15 1
John 6 32

1. He is the *great* and *true* light: *John* Baptiſt was a burning and ſhining light, *John* 5.35. but he was not that light, that *true* Light. Chriſt is the true Light, as he is the true Vine, the true Bread; that is the great and excellent Light.

2. *Chriſt is perfect Light*, in him no darkneſſe at all. In the Angels there hath been a defection of Light, there are now many of them in chains of darkneſſe. In Scripture is ſome *obſcurity*; in Miniſters, Magiſtrates, Beſt Chriſtians are many *defects*, as ſpots in the Moon; there is ſmoak in our beſt elementary fire, and a black ſteam in our pureſt wax candles; no ſmoak or ſteam in the Sun.

3. He the *fountain of Light* (as the Sun to ſtars and creatures, having before been furniſhed and called to that office) he having received all fulneſſe from the Father, freely imparts his light to Angels, Scriptures, Magiſtrates, Miniſters, other Chriſtians, yea to *Every man that cometh into*

the

the World, as the Evangeliſt ſpeaketh: which is to be underſtood 1. of the light of cõmon underſtanding and *natural Reaſon*, (not that higher light of ſupernatural Grace; this is not given to all, but hid to many:) for this, as other common mercies, and univerſal preſervation, floweth from Gods rich benignity, as a fruit of Chriſts interpoſing. Or 2. If you will underſtand it of *ſaving knowledg*, *He enlightens every one that cometh into the world*, then it muſt be underſtood of all, and onely thoſe that are of that number; none have ſuch light but from him. So in many places of Scripture the word *Every* is to be taken (which, if wel conſidered, would diſcover the unſoundneſs of Pelagian Doctrines, and Arminian Concluſions.) The Apoſtle ſaith, as God hath dealt to *every man* the meaſure of faith. The manifeſtation of the ſpirit is given to *every one* to profit withal; not that every man hath faith, (the ſame Apoſtle ſaith, *all have not faith*) or that every man hath the ſpirit; but he ſpeaks only of ſuch as are of that number, the Elect, called, and godly.

John 1.9

Rom. 12 3
1 Cor. 12 7
Eph. 4 7
1 Cor. 4 5
Luke 16 16
2 Theſ. 3 2

4. He the *moſt eminent light*, out ſhining all them, he preſent they ſilent, and draw in their light, as the Stars before the Sun. So Angels, Miniſters, Scriptures, Ordinances, yea the Sun it ſelfe are ſilent, and of no more uſe to the Church in that heavenly *Jeruſalem*, where the *Lamb* is the *Sun*, and *Temple*, and *Bible*, and *all*.

Rev. 21 23

5 In

5. In him all *fulnesse*, as in the Sun of Light, in Sea of water; all receive all from him, yet all cannot receive all; *their all* they have, *his all* they can never have. The Seas treasure cannot be exhausted, when all Rivers, Springs, and other vessels are filled. We have but our measure, no fulness: He no measure, *the Father giveth not the spirit by measure to him.* But all fulnesse, of *whose fulnesse* we all receive, and grace for grace.

Rom. 12 3.

Joh. 3. 34.

Ob. *Are not the godly said to be full? Steven ful of faith, Paul of the Holy Ghost, the Romans of all goodnesse?*

Acts 6
Acts 13. 10.
Rom. 15. 14.

Answ. Christ hath his *fulnesse*, and the Saints their kind of fulnesse, but with great *difference*; theirs the fulnesse of a *smal vessel*, his of a *fountain*; theirs of a *member*, his of a *head*; theirs of *men*, and manhood, his the fulnesse of the *Godhead*; theirs of a *River*; his of the *Sea*; theirs of a *Brook* or River after much raine, causing a land-flood, his an abiding undecaying fulnesse. Such a *land-flood* was that fulness, *Acts* 4. 31. after they had prayed, the place was shaken, and they *were all filled* with the Holy Ghost, &c.

Plenitudo multiplex. 1 *Alia fontis, alia vasis.* 2. *Alia capitis, alia membri.* 3. *Alia divinitatis, alia creaturæ.* 4. *Alia maris alia fluminis.* 5. *Alia permanens, alia transiens.*

2. As there are these *good* and pleasing lights, so are there other sad and *uncomfortable* lights.

1. Such as were the old false Apostles, who did put themselves into the forme of *Angels of light*, pretending to more com-

2 Cor. 11. 13.

munion

munion with God, inſight into his Word and Worſhip, more choice revelations, extraordinary Holineſſe, Mortification, purely Spiritual, perfect enemies to Antichriſt, and all received formes, that would bring in a new *Chriſt*, and a new *Creed* into the world. Theſe much troubled the Apoſtles and obſtructed the ſpreading of the Goſpel at firſt, and this Age ſeeth the ſad effect of ſuch new Angels of Light, pretending to new Truths, new Light.

Theſe would purge out in their Reformation all the *Old leaven*, not only that of the *Phariſee* and of *Antichriſt*, but that of the *Goſpel* and of *Chriſt* (for the Kingdome of Heaven hath his *leaven* too) becauſe all old things muſt paſs away, and *all things muſt become new.* But is the new Wine better then the old? Can any *new light* bee ſo good as the *old Sun*? Are not the *old paths*, the *good paths*? All Truths hairs are as Chriſts, white. Truths glory is to be as ancient as God himſelfe; Gods glory to be the ancient of dayes, yet a *God not changed.*

Matth. 13.33

Luke 5.39. Jerem. 6.16

Daniel 7. 22.

2. There are others who are as prodigious, *blazing Stars*, who draw the gazing multitude after them. *New lights* theſe are indeed, but *true Stars* they are not; a while they blaze, but are ever of malignant Aſpect: The *Vulgar* looks upon them with admiration, the *Judicious* with horror. They outſhine in appearance the fixed Stars for the

the present, but after a while they are extinct, being not made up of Heavenly, but combustible matter, and are ominous forerunners of sad calamities. Such are those whom *Jude* and *Peter* described in their Epistles, who would make their way by new coyned phrases, speaking *Great, high sounding, swelling words of vanity*, yet are but *wells without water, clouds without rain, trees without fruit*, full of rage (at what they know not) till they fome againe; *Raging waves of the Sea, foming out their owne shame*; walking in the wayes, and treading in the very steps of *Caine*, *Balaam* and *Corah*, eminent for all Impiety, Uncleanness and Opposition.

Ὑπέρογκα ματαιότητος φθεγγόμενοι. Jude v. 11, 12, 13, 16

2 Pet. 2. 17, 18

3. There are others who are as *Wandring Stars*, as Saint *Jude* termes them. Gods Ministers are *fixed* Stars, Satans are *Erratick* unfixt, wandring. 1. They have no steadiness in their *Doctrines*, of one opinion to day, another to morrow, as they receive new light they say, changing their faith and leaving their Congregations, as oft as the *Nomades* and *Tartars* their Pastures. 2. Unfixt in their *Orb* and *Stations*, of one Calling to day, another to morrow. *Heri catechumenus, hodie Pontifex, heri in Amphitheatro, hodie in Ecclesia; vesperi in Circo, mane in Altari.* Yesterday *Tradesmen*, Sword-men, to day *Church-men*; at a *Play house*, Tavern, Quarrel overnight, in the *Pulpit* next morning. 3. Most of all wandring in their

Jude v. 12

χθὲς ἱερόσυλοι, ἤμερον ἱερεῖς. Heri Sacrilegi, hodie Sacrifici. Hicrom.

Practises

practices, began *Religiouſly*, end *Impiouſly*, repent of their repenting, praying, hearing, caſt off Duties, Holineſs, Morality, and are tranſlated into Swine that returne after outſide waſhing to wallow in the mire. 2 Pet. 2.22. *Luther* wittily compares theſe ignorant Teachers to unskilful Phyſicians; and ſaith, The *new Doctor* ſends his Patient a *new way* to the *Church yard*, and theſe *new Teachers* their followers a *new way to hell.*

Opus eſt juvene medico novo cœmiterio, novo Theologo, novo inferno. Luth.

4. There are others who are called *falling Stars*, of which ſort divers are foretold, who ſhall ariſe and fall in the laſt dayes, *Matth.* 24.22. Before the coming of Chriſt, there ſhall be putting out of the lights; the Sun ſhall be darkned, and *many Stars ſhall fall from Heaven* (from their former profeſſion) Godly Miniſters and Profeſſors are fixed Stars never ſhall fall.

Matth. 24. 29 *Rev.* 8.10 and 9.1

Non eſt quæ cecidit ſtella, cometa fuit.

But theſe never were fixed in the *Firmament* of Election or ſound Profeſſion, were but blazing Stars or Planets at the beſt. Theſe may fall and prove woful Apoſtates, and which is worſe, one falls and fills all with *wormwood*, occaſions *bitter* (*wormwood*) diviſions, Separations, Cenſures, at laſt bitter *Perſecutions*. Waters once turned into *Marah*, eaſily are after turned into *Bloud*. Another Star falls, and he hath the *Key of the Bottomleſs pit* given him, none ſo fit to bee truſted

Rev. 8 10

Rev. 9 1

trusted with *Hells Keyes* to let out those *multiformed Locusts*, and to give a free toleration to all Satans Agents and Emissaries as a *fallen Star*. Fixed Stars have Keyes of *Heaven*, fallen Stars of *Hell*.

5. There is another *fooliſh light*, *ignis fatuus*, which ſometimes appearing to the ſimple Country man affrights him, leads him out of his way into boggs and pits, and at length hee is conceited it is ſome ill Spirit. Such are thoſe Imps of Hell, the Fortune-telling Aſtrologer, *&c. who mutters and peeps*, for hee will deliver nothiug plainely, *A man of ſuch an age, ſtature, hair*, (ſaith he) *hath ſtole your Horſe, Money, Plate, &c.* Why doth he not name the man, and bring you to the Goods loſt? but he *mutters and peepes*, that is all the Wizard and Familiar Spirit do. Yet do the ſimple people go from the living to the dead, from God, after Satan, by theſe. Theſe pick the credulous Vulgars purſe, lead him into a world of Errors, deſtroy his dependance upon God; hee undertakes nothing but he firſt enquires of *Baalzebub*, Shall I recover of this ſickneſſe? Shall I go up and proſper?

Iaiah 8. 19.

6. The laſt of theſe ill Lights is the *evil Magiſtrate*, (who as the good Magiſtrate is deſervedly put in the firſt place, ſo theſe, if they be not put out of all place, deſerve the loweſt,) that ſuffers all thoſe forenamed dangerous Lights in Church and State to ſo wtheir Seeds while he connives or ſleeps.

The

The good Magiſtrate beareth *Gods Sword*, which hath two edges, with one wounding Diſturbers of Civil Peace, with the other Corrupters of Religion. The evil Magiſtrate beareth *Satans Buckler*, who protects all, wounds none.

But to return: There are many *Lights* we ſee, ſuch as they are, ſome better, ſome worſe: But Chriſt is the *Light*, the *true light*, the *Sun*; in divers reſpects:

1. The Suns light is the only *day light*; All other Lights of Moon, Stars, Fire, Candle are but *night lights* when all is done, ſomewhat they relieve in the Suns abſence; Chriſt makes the perfect day; in his Light eternal Light to be ſeen, without Miniſters, Scriptures, Ordinances, which are of uſe only till we come to heaven. *Reaſ.* 1. Rev. 21, 23

2. Suns light at firſt appearance drives away the nights darkneſſe, and Chriſt his firſt Work is to deliver out of ignorance, and from the darkneſſe of Error and ungodlineſſe: *If we ſay we have fellowſhip with Chriſt and walk in darkneſſe, we lye, and do not the Truth.* And the firſt effects of Chriſts influence upon the Miniſters labor, is to open mens eyes, and to turne them from darkneſs to light, *&c.* 1 John 1.6 Acts 26.18

3. Light diſcovers every thing that was hid. That which *maketh manifeſt is light*, and diſcovers things in their right ſhape and colours, bee they beauties or deformities. Chriſt is this light, whoſe appearance chaſeth 3 Eph. 5. 13

darkneſſe, and maketh a new diſcovery of an unknown world of ſin in the heart, before hid and ſwept behind the door, —*I was alive before the Law once.* Concupiſcence I had, but knew it not before the Law came, *then ſin revived, and I dyed.* Chriſt appearing, the deformity of ſin, loathſomeneſſe of Nature, defects and ſpots of Duties and Righteouſneſſe, are diſcovered, never ſeen before; and the beauty of Grace, excellency of Holineſſe is laid open to enamour the ſoul. Chriſt is the only light that diſcovers to us the *deep things of God*, hid in darkneſſe till he revealed them; and the *deep things in men*, both the hidden myſteries of unknown wickedneſs, and the great myſteries of Grace and Godlineſſe.

Rom. 7 9

4. The Light directs us how to walk and keep our wayes, and keeps from ſtumbling and falling into danger. *If any man walk in the day he ſtumbleth not, becauſe he ſeeth the Light of this world.* But if a man walk in the night he ſtumbleth, becauſe there is no light in him. And *Solomon*, *The way of the wicked is as darkneſs, they know not at what they ſtumble.* When *Iſrael* followed the Pillar of fire they took no hurt. When *Judas* and *Peter* followed the Light, kept neer to Chriſt, they ſtumbled not; but *Peter* leaving Chriſt, daſht his foot againſt a ſtone, *in Petram ſcandali*, a ſtumbling ſtone, and bruiſed himſelf; but *Judas* into a Precipice, and broke his neck.

4

John 11. 9

Prov. 4. 19.

5 The

5 The Sun is sent to call us out of our beds, and to invite man to go out to his labour. *The Sun ariseth, and man goeth forth to his work, and to his labour until the Evening.* And this Sun is sent, not that wee should play out our Damnation with negligence and security, but *work out our Salvation with fear and trembling.* Yet a *little while the light is with you, Walk while ye have the light, lest darknesse come upon you; for he that walketh in darkness knoweth not whither he goeth.*

5

Psa. 104.22,23.

Phil. 2.12.

John 12.35.

6. How sweet is *light to the sight, and how pleasant it is for the eyes to behold the Sun?* No sight so delightful as the Light, and the Sun is the heart-cheering light: But no sight of the Sun it selfe so cheering the soul as the light and sight of Jesus Christ. *His countenance is as Lebanon, excellent as the Cedars. His mouth is most sweet, yea, he is altogether lovely. This is my Beloved,* saith the Church, ravished with his beauty, *Cant.* 5.15,16.

6

Eccles. 11.7

Totus desideratissimus. Jun. *Totus desideris.* Montanus. *Totus dulcedines.* Heb.

1. If Christ be the light of the world, what cause have we to bless God for Christ. We are excited to praise God again and againe by the Psalmist, that God made the great lights, and to say, *His Mercy endures for ever. The Sun to rule by day, and the Moon and Stars by night.* But what praise is to be given for Christ; who hath delivered us from the powers of darkness. The world had been a dungeon, if it had not been for the

Applicat. 1

Psal. 139.7,8,9

Col. 1,13

Sun; and the Church a Hell without Chriſt.

2. See what need we ſtand in of Chriſt, much more then of the Sun. *Satius ſolem non lucere (quam Chryſoſtomum non docere) quam Chriſtum non lucere.* Better not ſee the Sun, then not know Chriſt. Better without eyes then without faith Can we not walk but ſtumble without light? nor riſe to work till Sun riſeth, that we may go forth to labour? We can neither walk, nor work, nor pray, without Chriſt: *Without me ye can do nothing* but err, wander, ſtumble, fall, periſh. Doth Sun withdraw, and darkneſs follow? Darkneſs come, and Beaſts of Prey come forth of their Dens? What darkneſſe followes when Chriſt withdraws? and then are wee aſſaulted with Satan and his Temptations. Do wee open our windowes to let in Sun light? open thine eyes and Chriſt ſhall give thee light? Is this light cheerful to the Traveller? Lord, what is the light of thy countenance? Bleſſed are they that know thy *joyful ſound. They ſhall walk in the light of thy countenance all the day long.* Do we daily need the renewed light of the Sun, and do wee not daily need a freſh ſupply of the Spirit of Jeſus Chriſt!

John 15: Pſal. 104. 20. Phil. 89. 15 Phil. 1. 19.

None but the blinde undervalue the benefit of light; none but of weak eyes are offended at it; none but Thieves and Murderers hate and fly it. None but very ignorant, or ve-

Job 24. 17.

ry

ry wicked, take offence at Chriſt, and are wea-
ry of him.

3. This may ſadly warne us, who yet a little while have the light amongſt us, to walk as children of light, leſt darkneſſe come upon us, God either taking away his Goſpel from us, or us from it, or his bleſſing from it and us both. The longeſt day hath his night, and the brighteſt day of Goſpel grace abuſed, ends in the groſſeſt darkneſſe. The *children of the Kingdome* are above all others caſt *into utter darkneſs*. They who were *lifted up higheſt to heaven*, by enjoying moſt light, are *thrown loweſt into Hell* for abuſe of Light, and this Title of condemnation written over their heads, *Theſe loved darkneſs better then light, becauſe their deeds were evil.* Was it not ſad the *Egyptians* ſhould follow the *Cloud and Pillar of Fire* into the deep and periſh? How many go loaden with Mercies, and lighted with Sermons into the Chambers of Hell? How ſad, the Samaritans ſhould bee led blindfold into their enemies hands! More ſad, if wee will go with open eyes into Perdition, and with the *Decii*, leap headlong into the gaping Gulph at noon day! But much more ſad, thoſe Samaritans ſhould be ſtricken blind by the Prophet, ſent of God to be a Seer, and to make the blind to ſee! How ſad was it that the *Sodomites* ſhould bee ſtricken with blindneſſe by an Angel of Light! Sad if Satan the God of the World blind thee; but

3

John 12. 35

Matth. 8. 12

John 3. 19

nothing so sad as when Christ shal take away thy sight, and God shall blind thine eyes. For this great *judgment came I into the world, that they who see not may see, and that they who wil not see* (when they see) *should be made blind.* The case of none so sad, as those who go to hel with *Balaam*, after their eyes are opened, and wilfully perish, as did that obstinate thiefe in the presence of a Saviour.

John 6 39

4. Though Christ be the great light and Sun, yet remember that *Ministers, Scriptures and Ordinances*, , are not to be cast aside. God created the *Stars*, and placed them in their orbs, as wel as the Sun; they have their measure of light, and place for use, though all of them united, equal not the Suns light, and he present, they of little use. Christ holds the Stars in his right hand, both to *present* and *preserve* them; the Church takes them as from Christs hand, and sets them on her head to *honour* them. They are Christs *charge*, and the Churches *Crowne*; in vain is the Arrow shot against the Sun or Stars, it may recoile and wound the shooter, it cannot reach those lights of heaven. Wicked men may be used as Gods snuffers to top (and overtop) his lights (the Ministers) but shall not extinguish them, God hath set them up to give light to his house, he wil not suffer them to be buried under a Bushel. It is our duty therefore, stil to attend to the Scriptures, and to the Ministry

Ministry of the Word.

1. *To attend to the Scriptures*; *we have also a more sure word of Prophecie*, (said the Apostle) *whereunto ye do wel that you take heed, as to a light that shineth in a dark place.* Here the Apostle cals *Scripture-Light*, our most sure rule to walk by. The most extraordinary Revelations are not to be equalled to them. The most solemn, clear, and infallible Revelations are lesse then *Scripture*. We, saith the Apostle, *were with Christ on the Mount, and were eye witnesses of the glorious transfiguration*, and were *ear witnesses* of that Divine testimony, *Thou art my beloved Son*. Yet you that have none of these Revelations have that which is as sure (more sure, Βεβαιότερον λόγον) the holy Scriptures, whereto ye do well to attend, &c. 2 Pet. 1. 9.

Obj. *But the Antiscripturist objects, that we must attend to this light of the written word, till the day star arise, and the day dawn in our hearts; but when we have once the spirits teaching, we neede no more the Letter of the Scripture.*

Answ. Here this Scripture is mis-applyed, upon a double mistake. 1. Of what is the meaning of the day dawning, and *day star arising* in your hearts, which is to be understood of the state of glory, when we shall no more see in a *glasse darkly*; but while we are here we are in the dark, and in comparison of clear and perfect vision, we may say, now it is night, and then day. This is the first mistake. 2. If

Obscurus locus est, Totam vitam Hominis. Dies autem est plena cognitio Christi, vel vita illa beata post hanc. Quamdiu igitur hic sumus, Summæ utilitatis est Scriptura. Piscat. in loc.

2. If you understand it of the Revelation of Christ here, who is the *day-star*, whose discovery of himself by his spirit to the believers soul, is the *day dawning*; then is there another mistake in the word *Til*, it is not a *til* of termination, but of provocation rather, and so of continuation still, *Til I come, give attendance to Reading.* Did *Paul* mean *Timothy* should read no more after his coming to him? The leaven is put into the Meale, and it sowres the Dough *til all is leavened*; but doth the woman take it out, or doth the sowrnesse cease, when all is leavened? It still continues. Attend to the Scripture, searching *til* the day star arise, and then you wil see much more of the use and excellency of the Scripture, then you now imagine. And very observable it is, that our Saviour at his departure after his Resurrection, having breathed on his Apostles, and given them his spirit, bids them not be above Scripture, and lay it by. *But he opened their understandings that they might understand the Scriptures.*

1 Tim. 4 13.

Matth. 13 33.

Luke 24 45

2. *To attend on the Ministry of the Word*, for Christ hath given not only *Apostles, Prophets, and Evangelists* (extraordinary officers) but *Pastors* and *Teachers* to perfect the Saints, to work in the Ministry to build up the body of Christ, til we come to a state of perfection, and the whole Church be compleatly gathered and made one perfect man (or body) in Jesus Christ,

Eph. 4, 11, 12, 13.

viz.

viz. to the end of the world. Heb.8 11

OB. *Is it not ſaid, they ſhal not teach every man his neighbour, and every man his brother? therefore there is an end of the calling of the Miniſtry.*

Anſw. 1. Therefore there is a bar to the teaching of the uncalled *Artificer*. They ſhal not teach every man his neighbour, that have no more cal then any of his neighbors. It is no where ſaid, that the *Miniſter* ſhall not teach his neighbours.

2. This is meant, there ſhall be ſo much of heavenly knowledge by means of the Scripture, Miniſters, and Ordinances, when the ſpirit of God goes along, that they ſhall not need every man to teach his neighbour; not ſo *much need*, his meaning is. Not teach at all, he means not, for he bids them in this Epiſtle to *Exhort one another*, *Provoke one another*, *and ſuffer the words of exhortation*. All which, he would not have done, if there needed not one man to teach his neighbour at all. Heb.3 13 Heb. 10 24 Heb.13 22

The Particle (*not*) is in many places not to be taken abſolutely, but comparatively; not negatively, but diminutively: we *wreſtle not againſt fleſh and bloud*, ſaith the Apoſtle; *not only*, *not ſo much*, he meaneth; *labour not for the meat that periſheth*. He means not we ſhould not labour *at all*; but not *only*, or not *ſo much*, as for that which endureth to eternal life. To conclude, This place of *Heb.*8.11. is beſt opened by conſi- Eph.5 John 6 27

dering

dering ſuch a place as that of Chriſt. *At*
John 16 26 *that day, ye ſhall ask in my Name, and I ſay not unto you, that I wil pray the Father for you, for the Father loveth you.* He meaneth not, that he wil forbear his Interceſſion; but beſides it, they ſhal find the Father bearing a particular propenſity of good wil to them. So here they ſhal not *need to teach oneanother*, as if that was all, but God wil give in his ſpirit, ſo that it ſhal become more effectuali *they ſhal all know me, from the leaſt to the greateſt.*

Obj. 3. *Againſt Scripture and Miniſtry both*, 1 John 2.27: *But the anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the ſame anointing teacheth you of all things, &c.*

Anſ. The ſame anſwer to this, that to the former. You may with comfort attend on Scriptures, and Miniſtry of the word, becauſe you have the ſpirit to anoint your eyes with *eye-ſalve*, and lead you into all truth, and to teach you *all things*, (not all things ſimply, or all things by inſpiration, without uſe of means) but all written things, all *neceſſary* things.

But he meaneth not, they ſhould upon pretending the ſpirit, either 1. *Slight the Scriptures*; for then why did he write this Epiſtle to them, *if they needed none to teach them?* 2. Or *ſlight the Miniſters?* for why doth he himſelf preach and write to them?

3. Or

3. Or *Rely on the anointing*, as if it was the only Bible and Light, when he tels them notwithſtanding the anointing they might be, and were ſome of them ſeduced. *Theſe things have I written concerning them that ſeduce you.* 1 John 2 26

5. If thou wanteſt light then, this directs us where to ſeek it. Go to Chriſt for it. And for that end, 1. *Come out of the earth*; live not as worms and moles under ground, God bereaveth ſuch of ſight; they would not eſteeme the light, but deſpiſe it. *The darkneſſe comprehendeth not the light*; nor can an earthy heart diſcern ſpirituall things. Damps ariſing from the earth, put out all lights; and thoſe of earthly ſpirits, cannot ſavour the things of God, but only thoſe of the world. *The Phariſees who were covetous, when they heard Chriſt, derided him*, ſaith St. *Luke*. John 1 5 Luke 16 14 ἐξεμυκτήριζον φιλάργυροι ὑπάρχοντες.

2. *Live not in thoſe climes* where the Goſpel Sun comes not; follow the light (of Ordinances) as the wiſe men the Star. Our countrymen go not to *Groenland* til the Sun have been there, and ſtay not when the Sun is withdrawing. The Chriſtian, as the Swallow, muſt follow the motion of the Sun Chriſt, and of the Goſpel his Chariot.

3. *Cloſe not thine eyes* by wilfull frowardneſſe, leſt God ſeals them up with judiciary excœcation, *Matth.* 13. 13. 15. Do nothing againſt the truth, but for it, 2 *Cor.* 13. 8. The Phariſees, becauſe they ſtood in their

their own light, and said, they saw (better then our Saviour) their sin remained; and professing themselves wise, were made fools, ἐμωράνθησαν, and because they saw they were made blind.

Rom. 1 21
John 9 40 41

4 *Open thy doors* and windowes, *stand up from the dead, and Christ shal give thee light*; do what in thee is, that thou receivest not grace in vaine. We cannot make the Sun rise before Gods appointed time, and before that houre, it is in vaine to open all doors and windowes; these drive not away the night, but the Sun. But when the Sun is up, we may stop it out or let it in. We cannot by digging cause springs run, where God denyeth them; but where he placeth them, we may by digging make a well to receive them, or we may stop them up that they run not to us. We can by no means procure a blast of wind at Sea, then all sails cannot put on the ship; but the wind blowing faire, we hoise up the sayle, and have the benefit of it. *Nature* without grace *cannot*, *grace* without endeavour *will not* save us.

Eph. 5 4

5. Go to thy *Minister*. The Greeks made their way by *Philip*, to a sight of Jesus; and the first Disciples that Jesus called were *John's* Disciples formerly. The Magistrate may take civil Marriages out of the Ministers hands, if it be his pleasure; but spirituall and sacred marriages he cannot; they are to espouse believers to their husband

John 12 21
John 1 35 & 40 compared.

band, and to preſent them as chaſt Virgins unto Chriſt, 2 *Cor.* 11.2.

6. Pray much to Chriſt; *Lord, that mine eyes may be opened*; thoſe blind men had not power to *ſee*, but they had power to be ſenſible. Lord I cannot ſee thy light, I can only ſee my owne darkneſſe; I cannot pray, or believe, but I can *cry*. Thou giveſt both light and ſight, light where ſight, ſight where was no ſight, and eye-ſalve to mend the bad ſight. *O Lord, who is ſo blind as thy ſervant? and who ſo deaf? Seeing many things, but obſerving nothing?* Take off the ſcales from theſe eyes, the vaile from this heart, that I may come out of my darkneſſe, into *thy marvellous light.* Matth. 20.33 Iſa. 42.19 20

Chap. XIII.

Warmth the fourth Property.

THe fourth *Property*, which I may call the higheſt in the Sun, is his moſt comfortable *warmth*, which is that that crowns all the former. His *greatneſſe* is commended by his *glory*, *glory* by his *light*, and *light* by this we now ſpeak of, *warmth*. It is a ſhining and a burning light, of whoſe heat we read oft in Scripture, *Exod.* 16.21. *When the Sun waxed hot.* 1 *Sam.* 11.9. *By that time the Sun be hot.* which *Property* makes this creature a great reſemblance of our Sun of Righte-

Righteousnes in many particulars.

1. It is the sole property of the Sun (of all the Heavenly Bodies) to give heat. The Moon and Stars have their *Glory*, give their measure of *Light*, give not the least *heat*, That is the Suns work. Christ is the Garden enclosed, and the Well sealed, of Grace to quicken, of comfort to revive the soul. No Angel, minister, Ordinances can; they are of use, and can give light. The Law and Knowledge of God came by *Moses*, and the Prophets; but Grace and Peace comes only by Jesus Christ. John 1. 17.

2. The Suns light is of more large extent then is his *warmth*, that many see, who feel not this; that reacheth those who are far off and lye in the shade: This, those only who are nearer, whom it taketh into closer embraces (it is in his *wings*, not Beames) and beholdeth with a direct face, and who are a longer space under it. *Christ* may impart common *illumination* to those who are far off; but his Grace, and Peace, and Love he imparts to them onely who are nearer to him, more dearly embraced, whom he setteth his eyes and heart upon, spreading his skirt and wings over them. Thus doth *he manifest himself to them otherwise then to the world.* John 14. 22. Many there are enlightned as by a winter Sun, who have also *tasted of the Word of God*, but were never warmed at the heart with the Love and Spirit of Christ, who therefore fall away, and as the stony ground, for lack of Hebrews 6. 4.

Sol non omnes quibus lucet etiam calefacit.

of *root* and *moyſture*, hold not out.

3. The Suns *warmth* is another kind of *Heavenly* (and *Divine*) heat, then is in all the Creatures again; fire, cloathes, warm, but not as the Sun. Warm water in Winter will not make trees to grow: let the Huſbandman graff, plant, cut, prune, digge, dung, water, no fruit comes of it till the Suns *warmth* brings it out. The Prophets ſtaff laid on the childs face, or if it had been broken on his back, brings no heat. But the Prophet laying face to face, and ſtretching himſelfe on the dead child, his warmth brought in warmth and life into that child before dead. 2 Kings 4. 34

The hens wing hath another heat to *form*, bring forth and hatch the chicken at firſt, and to recover it when drooping, then any other heat can have.

Now, as they are alike for theſe *Properties* in their Heat, ſo in their *Operations*.

1. The Suns warmth, (not light) dryes up the *raine*, dryes the Fens and High-wayes overflowen with water, diſſolves Rocks of Ice, thawes Mountaines of ſnow; turnes *Mare congelatum*, into *Mare Pacificum*; *Mare clauſum*, into *Mare Liberum*, which no fire or Engine on Earth, or all the light in heaven could not do. It is Chriſt his approach dryes up the dirt and mends our wayes. At his approach *Fens* and *Flouds* of Ungodlineſſe are *dryed up*, as when he once went

went through the red sea and *Jordan*. He breaks the hardest heart, which no Toole, Art, Paines, Terrors and *Fire of Hell*, and *Light of Heaven* could do. *Zacheus* as a Mountaine of snow melted, and the Thief on the Crosse as a Rock of ice dissolved, when this Sun breaks out upon them: Therefore the Church prayeth, *Oh that thou wouldst rent the Heavens, that thou wouldst come down, that the Mountaines might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boyle.*—— *Thou camest down, the Mountains flowed at thy presence.*

Isai. 64. 1, 2, 3

The Suns heat hath a *dissolving* and *mollifying vertue.*

2. The Suns *heat* (not *light*) at spring produceth various Creatures, which are not engendered by propagation, but owe their being wholly and immediately to the Sun; neither do they live longer then the Suns abiding in those Climes in his strength and vigour. All our Graces in their first *Production* in the new Creature, owe their very *esse*, and afterward their *conservari* to Christ: Nature hath no hand in this Work. And all our comforts depend only on Christ his approach and abode with us. *Without me ye can do nothing.*

The Sun hath also a *Creating* and *vis formativa* in it,

3. As the Sun *produceth* some new, so it *reduceth*, recovereth and restoreth by a *redeeming*

deeming kind of Vertue, others of the Creatures. To the withered graſſe, to the ſeeds, herbs, plants, trees it gives a new *Reſurrection*. To the Fields another *face*, to the Earth another *Garment*. The Suns *warmth* makes Fiſh, Fowle, Beaſts breed and multiply. Chriſt by his returne recovereth decayed Grace, Peace, and Comfort, and cauſeth a new and rich increaſe of Spiritual life.

It hath a *redeeming* and *recovering* vertue alſo.

4. The *heat* (not *light*) of the Sun makes the *Creatures grow*; trees ſhoot at the Spring. Rain falls all Winter in vain till the Suns approach, which then maketh good uſe of all the winter rain, froſts and ſnow, for the good of the Creatures. All paines, Inſtructions, Corrections, Reproofs, Terrors, Judgments, Mercies, Ordinances are in vain till Chriſt himſelfe approach, he can make good uſe of all.

It hath a *fructifying* vertue we ſee.

5. The *Spring-Sun's warmth* gives *growth*. The Summer-Suns greater and longer continuing *heat*, gives *ripeneſſe* and perfection to the fruits and ſeeds ſowen; Chriſt his nearer coming and *making his abode* with us, is that which brings Judgment unto Victory, Grace unto Perfection, Peace unto completeneſs, and brings in the full Harveſt of Joy to the waiting Chriſtian. Rain fals in Winter, *fills* the earth, *fowles* the wayes; but without John 14.23.

out fruit, for want of this enlivening heat. But the *Summer Sun* converts the falling showrs into fruitfulnesse, and his *Gleames* causeth them to ripen the fruits and hasten Harvest. How untoward are we under all Ordinances, and Dispensations left to our selves? But how doth Christ convert the crossest providences, coldest stormes and soaking showrs of affliction into a meanes to ripen and better us.

Thus it hath a *ripening* vertue.

6. By reason of this *warmth* the Creatures are refreshed and delighted. They sport and lye beaking themselves in the Sun; they leap and play. The colder Creatures, as Swallowes and the like, feeling the benefit of the Sun, and knowing their want, observe the Suns motion, come and go with it, stay not behind it, because cannot live without it. So do the godly joy at the presence, know not whether to go in the absence of Christ, after him they seek, with him stay, he departing as at the cloud removing, they pack up and follow. Herein the Christian resembling that admirable Sun-loving Flower *Lotos*; whereof our English *Du Bartas* thus.

Num. 9. 22, 23

For lo so soon as in the Western Seas
Apollo *sinks in silver* Euphrates,
The Lotos *dives deeper and deeper, ay*
Till midnight, then remounteth toward day,
But

But not above the water till the Sun
Do re-aſcend above the Horizon.
So ever true to Titans *radiant flame,*
That riſe he, fall he, it is ſtill the ſame.

It hath an *Exhilarating* and *Reviving* Vertue.

7. It is the *Light* of the Sun, which diſpels *darkneſs*, but it is his *warmth* that diſperſeth miſts, chaſeth fogs, and drawes up the Vapours. It may be common illumination may drive away ignorance, and fill the mind with ſome general knowledg; but Chriſt his love is that which breaketh through the interpoſing fogs to the heart, and draweth up thoſe Earthy affections toward himſelfe.

It hath an *Attractive* Vertue.

8. The Suns *light* cauſeth only an outward alteration in the *face* of the Air, and *ſuperficies* of the Earth; but it is the ſtrength of his *heat* which penetrates the *heart* of the Earth, and the depths of the Sea; and in the one ingendreth thoſe *Pearls*, in the other thoſe *precious Stones*, Jewels, and Mines of Gold and Silver. So may the bare light of the Goſpel make an *overly* change in the face, ſpeech, and *outward* carriage of a Hypocrite. But the *heat* and ſtrength of the piercing beams of Chriſt his Grace and Spirit worketh that inward and mighty change, and breedeth thoſe rich Mines of Grace, Faith, Love, Sincerity, *&c.* in the hidden man

of the heart, and turneth clods of Earth into Gold and Rubies, as wee said before.

Behold the *Alterative* Vertue of Christ and the Sun.

9. The Suns warmth and heat hath an excellent *clarifying* and purifying vertue in it; therefore we set out in *May*, and in the Summer Sun many things to bee purged and brought to their perfection. And how doth it *purge* and *clarifie* the spirit, to be under the warm beames of Christ his presence and favour! and how admirably is the impurity of the heart extracted, and the heart refined by this heat!

It is full of *clarifying* and *refining* Vertue.

Applicat. 1 *Sol non omnes calefacit quibus lucet; ibi instruimur, hic afficimur. Instructio facit doctiores, affectio sanctiores.* Bernard.

1. This informes what a vast difference there is between *Christs* teaching, and *mans*, as much as between the Sun and Stars. They give *light*, he *heat*: Man *perswades*, Christ *drawes*. As between Winter and Summer showres; they drown and foul the Earth, and make it freeze, these make it fruitful. *Moses Ethiopissam duxit, Ethiopissam non mutavit.* *Moses* made an *Ethiopian* his wife, but could not make his wife not to be an *Ethiopian* when he had done.

Mans teaching is like mans hewing a stone; he may *smooth* it, but he cannot make it *soft*. Christs teaching turnes stone into *flesh*. Man by Education or better Instruction may take a *thorn* out of the Field, where it

it was noiſom, and ſet it in the hedg where it is of uſe (men may make men uſeful for Societies) Chriſt turnes this Thorne into a *Myrtle.* Hence ſee the difference to bee found among ſo many Hearers; the difference is not in the *ground,* nor in the *ſeed,* but in the *Sun* and *Seeds man. Many are called, few choſen.* All with *Paul* ſaw the *light*, *Paul* only heard the *voice.* All were ſtricken down, he only converted. All *Iſrael* ſaw the fire, heard the ſame voice of words and thunder that *Moſes* did, *His face only ſhone*; he had nearer approaches of God unto his ſoul; Then did the Diſciples hearts burne within them when this Sun was ſo near and gave light to the darker Scriptures.

Iſaiah 55. *ult.*

Luke 24.32

It was the *Sun,* not the *Wind,* which got off the Travellers Cloak: It is the love of Chriſt, not Lawes Terror, that maketh ſin to be laid by. His Love is *cords,* his love is *chains,* his love conſtrains and drawes, *I drew them with cords of a man, with bands of Love.*

Hoſea 11.4
Deut. 33.14
Aurum optimum ac gemmas pretioſiſſimas ad Orientem & Meridiem naſci, Cardan. *Oriens & Africa minio & Argento vivo caret.*
In ſeptentrione ferrum in ipſa ſuperficie terræ, ita aurum ad Meridiem in agris & arenis pura reperitur.

Moſes ſpeaks *of the precions fruits brought forth by the Sun.* Where the Suns heat is moſt predominant, there are the richeſt Metals, the ſweeteſt ſpices, the rareſt fruits, the moſt precious Jewels. There is not in the Eaſt and Affrica any Quickſilver, very little Iron; but theſe meaner Mettals of Braſſe, Iron, Lead, are only in the Northerne Countries; they have Gold as naturally and abundantly as in our Countries Lead and Iron. Where this Sun

is near and vertical, what fruitfulneſs is here over all others? *What precious things doth this Sun bring forth? For Braſſe I will bring Gold, and for Iron Silver, and for Wood Braſſe, and for ſtones iron,* Iſaiah 60. 17.

2. It lets us ſee what difference between the comforts of Chriſts giving, and thoſe which flow from the Creature. He that leaveth this Fountaine to go drink of thoſe Ciſternes, goeth from *Gods bleſſing into the warm Sun* (as we ſay): but he that hath drunk of thoſe, and after taſtes of this, finds he is come from the freezing ſhady ſide, into the cheering Sun ſide. The Sun's is *Calor Cœleſtis*, the moſt kindly heat, Chriſt's the moſt kindly comforts. The fire in Winter heats for a while, afterwards makes more chill. Strong Water at preſent warmes, but after leaves the ſtomack cooler. *The end of carnal joy is heavineſſe,* Prov. 14. 13. The Sun's is the cheering and the laſting heat; it heats and *alters* the air without, and it alters the temper of our bodies, that we need leſs fire, apparel, and ſtrong drinks. The comfort had from Creatures is preſently gone; Chriſt's *alters* the temper of our ſpirits, and abides much longer. The greateſt inward heater is Wine, and the greateſt outward is fire. Chriſt his love and comfort warmes more then both. *Thy Love is better then Wine,* Cant. 1. 2. *The coals of Love are coals of fire which hath a moſt vehement flame,* Cant. 8. 6.

There

There are nine differences obſervable between the comforts of Chriſts giving, and other comforts.

1. His are *ſoul purifying*, whereas others defile it. Carnal mirth lets out all the ſpirits into looſeneſs. *They ſate down to eat and drink, and roſe up to play.* They did *eat and drink, and curſe.* But Godly and ſpiritual comfort makes the heart ſerious, ſavoury, dilates the heart to receive more Graces, expelleth what is noiſom, and is of the ſame operation with godly ſorrow; whoſe *ſadneſſe of countenance makes the heart better. Walking in the fear of the Lord, and in the comfort of the Holy Ghoſt*, are joyned. Exod. 32. Judg. 9. 27 Eccleſ. 7. 3 Act. 9. 31

2. *Soul pacifying:* his comfort and preſence gives richeſt peace: firſt, his Love lets in Joy, and Joy brings in Peace; theſe three ſit down together; and this Trinity of Bleſſings, make up the Unity and Perfection of *Bleſſedneſſe*, the Love of the *Father*, the Joy of the *Son*, the Peace of the *Holy Ghoſt*. Other Joy corrodes and gnawes the heart, hath an ill farewel, and leaveth it in ſadneſſe. Gal. 5. 22

3. *Soul ſatisfying.* Corn, Wine, Oyle, Lands, Moneys ſatisfie not the narrow eyes, much leſſe the enlarged heart. He ſtill cries with the Horſleach, Give, give, give more, give better. The Chriſtians life conſiſts not in theſe; the Beaſts, and the more brutiſh Worldlings do, who drink both in the ſame Trough, and feed on the ſame huſks. Theirs

is a hungry Joy, this a filling; *His strength shall be hunger bitten*, Job 18. 12. but *John* 16.24. *Your joy shall be full.* —*In thy pre-*
Job 20:22 *sence fulnesse of Joy:* and the heart full of this Joy saith not with *Esau* in a bravado, I have *enough*, but with *Jacob* and *Paul*, *I have all, and abound, I am full*, &c. *Phil* 4.18. Though *as having nothing, yet I possess more then all things.*

4. *Soul quickning*, making the soul active, vigilant, fit to pray, sing, praise, fit for Duty, suffering, dying. Godly men are never so fit for duty, never so prepared to dy as with these comforts. The Martyrs have gone singing and dancing with these to the flames. When *Judas* was gone out to fetch the Officers to apprehend Christ, then did
Joh. 13.31,32 Christ rejoice, *Now is the Son of Man glorified, now shall God be glorified in him.* God *shall first be glorified in him, then straightway glorifie him in himselfe.* This puts
1 Peter 4.14 that *Spirit of Glory, and of God upon the Saints.*

The wicked mans Joy is intoxicating, stupifying, besotting, as *Hamans*, *Belshazzers*, *Benhadads*; they eat, drink, feast, and flesh'd with fleshly delights, they run desperately
Judg. 9. 27. 39 upon danger, as *Benhadad*, or *Gaal* the son of *Ebed*; much like the horse rushing into the Battel, and crying, *Aha at the sound of*
Job 21.13 *the Trumpet*; or else besotted; they eat, drink, sleep, spend their dayes in peace, and in a moment go down quick into Hell. like

Solomons

Solomons Ox, who is going to the *ſlaughter*, or like *Jeremyes Lambs* (thoſe who dye like *Lambs*.) *In their heat I wil make their feaſts, and make them drunken, that they may rejoice and ſleep a perpetual ſleep, and not awake, ſaith the Lord. I will bring them down like Lambs to the ſlaughter, like Rams with hee Goats.* Danger is never nearer then when the wicked cry, Peace, peace. Never is he leſs fit for death, nor dies ſo miſerably, as when overcharged with his Joyes. Prov. 7.22 Jer. 51. 39,40

5. *Soul raiſing* to God, towards heaven, in thankfulneſs, love, praiſe, dependance, ſubmiſſion, total reſignation of ſelf: theſe give *Wings*. Chriſt is now higher, Grace, the Promiſe, Salvation is ſweeter, Glory and Eternity more precious; and Earthly Pleaſures, Profits, Honors *fall lower* in his eſteem. Whereas worldly joies, as worldly ſorrowes, are heart-ſinking, debaſing, depreſſing.

6. *Soul ſtrengthening*: *The joy of the Lord is your ſtrength.* This ſtrengthens a ſoul in Grace, and to Duty, in faith, patience, waiting, and in Prayer. Carnal Joy ſets men far off from God; they never depart further, and never ſay to God, depart from us, ſo much as then. In ſorrow they are leſs deſperate; *Pharaoh, Ahab, Jehoiakim (ſuch wild Aſſes)* may be taken in their month: *I ſpake to thee in thy proſperity, and thou wouldſt not hear; this hath been thy manner from thy youth.* —— *But how gracious wilt thou* Nehem. 8.10 Jer. 2.24. and 22,21,23

thou be when pangs come upon thee? Look how much *Spiritual sorrow* brings men nearer to God then *carnal joy*; so doth *Spiritual joy* as much more then *Spiritual sorrow*: therefore in Heaven there shall be all Graces, yet no spiritual sorrow, but all Spiritual joy, because there all is ripe: sorrow here is but the seed, joy is the ripe fruit.

7. This *solid*: not a flash, as the *fire of Thorns*, but joyes maintained with joyes, joy leading to joy, a standing *boundless* joy, an ending endless Joy; whereas the wicked mans joy is *brewed* with sorrow, compassed with it, tends to it, and ends in it, but hath it self no end.

8. *Unmixt*. others muddy, impure, mixt with sin, guilt, gripes of conscience; and when ready to run over, cooled with the hand-writing upon the wall, the remembrance of his sin, the apprehension of Gods wrath. But Spiritual joy is the purest thing in the world; as the light of the Sun, light without darkness; as his warmth, pure without smell or smoak.

9. *Permanent*; never eclipsed, not by any disease or danger threatning death. 2 *Cor.* 1.12. not any distress. 2 *Cor.* 16.10. *as sorrowing, but alway rejoicing.* John 16.22. *Your joy shall no man take from you.* They must needs *swim* in Joy whom *Christ* holds up by the *chin*. And as *Josephs* bow, so the Christians joy must needs abide in strength when bee hath such a *Wall* at his back, and such a *well*

Gen. 49. 22

at

at his foot. At this *Beer-la-hai-roi* *Hagar* may fill her empty bottle as oft as ſhe will, and thirſt no more. Gen.16

3. This directs what to do when wee complaine wee cannot profit, and do not thrive, The heart yeilds not, the ſin decayes not. Go to Chriſt, deſire to be under the direct beames of the Sunne. *Trees* thrive not in the ſhady ſide. Cry, *Blow, O North wind, and breath O South wind, diſtil O raine, and lock out thou Sun upon my Garden that the Spices thereof may flow out. Let my Beloved come into his Garden and eat his pleaſant fruits.* Haſt thou a heart that will not yeild under Judgments? his Love can melt it. The Manna diſſolved by the Suns gentle heat, that was hardned and dryed in the Oven or boiling pot. Whom the furnace of Judgments burn, and the Oven heated with wrath doth bake and harden, the melting love of Chriſt doth mollifie. The laſt and ſoreſt Vyal upon ſin, which ends the myſtery of iniquity, and finiſheth Satans Kingdom, is poured from the Sunne. The brightneſſe of Chriſts appearing is the deſtruction of Antichriſt, and is that which alone diſtroyes the works of the Divel in the heart. Cry out therefore with the Church, *Oh that thou wouldſt rent the Heavens and come, and make this Mountaine melt and this rock flow at thy preſence, as when the melting fire burneth, the fire cauſeth the waters to boyle. As thou didſt of old at Mount Sinai,* Cant.4.16. Numb.11.8.

Sinai, when thou didst terrible things that we looked not for. Is my heart harder then the rock, higher then Mount *Sinai*; break this Rock, cast down this Mountain. Though I have had my part of Terrors, and been brayed with the pestle of afflictions, though I have not wanted for light, yet my heart yeilds not, my heart freezeth in the shade, in midst of noon day light, as in the depth of Winter. There is one thing only remains, and the work is done. *Shine out thou Sun of Righteousnesse*, and with the warme beams of thy favour melt those Rocks of Ice, and bring downe these Mountaines of snow. *Thou causest thy Spirit and warmer breath to blow, and the waters flow*, Psal. 147.18.

4. Comfort to them that have Christ neer to them. They are like those Countries near the Line, they shall have a perpetual Spring, no Autumn; A constant Summer, no Winter in their year, but a renewed and successive harvest. These shall never want Grace *sufficient*, and peace *necessary*. Their tree casteth not leaf, nor loseth fruit. Christ will be both *Sun* and *Shield*: he will go with you in trouble. In the fire go with you, and be a *Shield* to keep you from burning; in the water be a Sun to warm you, and keep you from shaking. So he was to *Jacob*, Sun by day burnt him not, and frost by night starved him not. *The Lord will create upon every dwelling place in Mount Sion, and upon her*

Isaiah 4.5.6.

her Aſſemblies, a cloud and ſmoak by day, and the ſhining of a flaming fire by night; for upon all the glory ſhall be a defence; and there ſhall be a Tabernacle in the day time for a ſhadow from the heat, and for a place of Refuge, and for a covert from ſtorm and from rain. When the worldlings heart is cold in his belly, as *Nabal*, who became as cold as a ſtone; and when like old *David* thy native heat is decaied ſo far, that no cloathes nor fire can keep thee warm, Chriſt the Shunamite ſhall lye in thy boſom and cheer thy heart, that thou ſhalt ſay for joy, *Aha, I am warm*, the world is well amended with me, *The Winter is paſt, the rain is over and gone, the Flowers appear on the earth, the ſinging of Birds is heard in the air, and the voice of the Turtle ſoundeth, and the Spring is come.* Cant. 2. 11, 12

Chap. XIIII.

The Suns Regency.

ANother *Property* of the Sun is his *Regency*; herein a ſhadow of Chriſt and his Regal Office. *The Lord gave the Sun to rule by day.* Gen. 1. 16. Pſal. 136. 8.

1 His Rule is *Monarchical*. The Sun hath no Peer, but is an abſolute Monarch. So is Chriſt the ſole King and Lawgiver in his Church, who will admit of no Com- Iſaiah 33. 22 James 4. 12.

partners

partners in his Government.

2. His Dominion is the *largest*. Christ and the Sun (no third) both the *universal* Psalm 72. *Monarchs* of the World, whose Dominion is without bounds, from Sea to Sea, and from East to West.

3. The Suns Dominion is the most *ancient* we read of; began before mans. The Suns the fourth day, mans not till the sixth. Christ is the everlasting Father, who had a Kingdom in Heaven before there was man on Earth: Our ancient Families are but of yesterday to him. Isaiah 19. 11 *The Princes of Zoan are Fools, the Counsellors of Pharaoh are brutish. How say ye to Pharaoh, I am the son of the Wise, the son of ancient Kings? Egypt* above other Nations had ever gloried in her Antiquity.

4. For *Duration*: both shall continue to the worlds end. These two Monarchs have out lasted all others; have seen the fatal dissolutions of royal Families, and the Translation of all other Monarchies. And both shall determine together: when the Sun resigneth his, then shall Christ also resigne his Kingdome into the Fathers 1 Cor. 15. hands.

5. For *Power* the *greatest Potentates*. Other Kings and Commanders are only titular many times, these have uncontroulable commands. The Sun hath power over all Creatures, the earth, aire, seas, it raiseth stormes, and doth allay them; gives Law

to

to day and night, the worlds firſt ſubdividers; to winter and ſummer, lets in both froſt and ſnow by his withdrawing, and by his looking out diſſolves them.

The Sun of Righteouſneſſe hath like, but greater power, hath all nations, times, ſeaſons in his diſpoſe. He hath for the nations an *Iron rod*, for Antichriſt his *Vyals*, and for his Church ſharp ſtorms ſometimes; he permits hereticks, lets loſe perſecutors, and at his pleaſure bindeth them up. The Dragon he let looſe three hundred years, the Beaſt one thouſand two hundred and ſixty, and at his pleaſure, can put his hooke into their noſtrils, and his bridle into their jawes.

6 The moſt *ſweet* and *pleaſent* Government to their Subjects. 1. Both *ever preſent*, commit not (as did the Perſian Kings) the managing of ſtate affairs to others, while they ſate ſtill purſuing their pleaſures, and taking their eaſe. But both are daily overlooking their charge. *Lo, I am with you alway.* 2. The government of both, is the government *of the day*, not of the night; Satan is the ruler of the darkneſſe of this world; as much difference between Chriſts and other governments, as between day aud night; day and night divide the world between them, ſo Chriſt and Satan; he who is not of Chriſts Kingdome, is under the Prince of darkneſſe.

Chriſts government is ful of 1. *Light*; we know

know whom we worship, our service is a reasonable service. No Altar to an *unknown God* or Saint, in Christ his Temple. 2. *Full of delight*; He the Prince of peace, under whose protection his people sit, as of old under *Solomon*, eating, drinking, making merry, not secured by Armies, but by *Solomons* wisdome.

1 King 4.

Ad aquilonem positi corpore majores ac robustiores; ad Meridiem imbecilliores, aliis tamen ingenio præstant. Sub tropicis supra modum atri, sub Arcto fusco sunt colore. Post ad gradum 60 rubicundi, ad 45 candidi, ad 30 flavescunt, australes nigros, Septentrionales glaucos habent oculos. Frigius de nat. Popul. *Cærula quis stupuit Germani lumina, flavam Cæsariem?* Juvenal.

7. Other Governors and Princes may *usurp* a power over the lives and states of their subjects, none ever attempted upon their *minds and bodies*, to form the constitution of them, or to alter an haire of their head, from black to white. But these two have a Dominion over both the *Bodies and Spirits* of men. The difference of faces, colour, complexion, skin, hair, eyes, voice, beauty, is from the force of the Sun; the difference of stature, talnesse, strength and constitution of their bodies to hardinesse, or effeminateneſse and delicacie, is from the Sun: yea the difference of disposition of mind for courage, prowesse, chastity, sobriety, Temperance; whereas other nations are vicious, false, treacherous, luxurious, is attributed to the Sun, making that difference between clime and clime: the difference that is between nation and nation, Christ hath made it, that some have better lawes, more love to God, abhorrence of evill, and that difference between person and person, Christ only hath put.

Here is 1. an encouragement to pray and hope

hope for the bringing in of the Gentiles yet uncalled, God having promiſed, *That from the riſing of the Sun to the going down thereof, his name ſhould be great among the Gentiles, and in every place Incenſe and a pure Offering ſhould be offered unto his Name.* And that Chriſt *ſhall have dominion from ſea to ſea, and from the river to the ends of the earth.* Malach. 1. 11 Pſal. 72. 8

2. This may ſupport the Churches faith in all changes. Let enemies rage, Hereſies ariſe, ſpread, prevaile; let perſecutions and errors unite and gather as a ſnow-ball, This Sun can ſcatter them as darkneſſe, melt them as ſnow, can caſt the burning Mountain into the ſea. When the whole world became Arian, it was but for him to ſay againe, *Let there be light, and it was ſo.* When that *Arch Apoſtate Julian* endeavoured to bury Chriſtianity in oblivion, and had opened the wideſt door of toleration to all Religions (but the True) that ever was, great *Athanaſius* cryed out, *Nubecula, nubecula cito tranſitura.* The bubble brake, the Malignant vapor was diſſolved, and his miſchievous plots fell upon his owne pate, and dyed with him. We are afraid of ſtormes and clouds, and very ſhadowes; look up to the Sun, it doth rule, it will ariſe, break out and ſcatter all. If the Ordinances and Dominion of the Sun ſhould ceaſe, or if it could be pulled out of Heaven, or ſtayed in his courſe; if all miſts, darkneſs could put out the light of it, then might we fear. But the Churches comfort is, *The* Rev. 8

Lord reigneth, therefore let the Earth rejoice, let the multitude of the Iſles be glad thereof, Pſal.97.1.

3. If the Sun rule the day not the night, then muſt we be children of the light, and of the day, not of darkneſſe and night as others. Chriſt will owne no ſuch ſubjects, but ſend them packing to the Prince of darkneſſe, to whom they belong.

4. Take notice of the cauſe of that difference betweene men and men. (The Stars make not men wiſe, ſimple, rich, poor, vertuous, vicious.) Chriſt makes it. Some are chaſt, ſober, zealous, valiant for the Truth, others not. To them it is given, to others not given. God did often ſever between *Iſrael* and the *Egyptians*: *Iſrael* had the pillar of fire, *Egyptians* cloud of darkneſſe; *Iſrael* had the Sun in *Goſhen*, *Egypt* no Sun for three dayes: *Jacob* is loved, not *Eſau*; *Iſaak* had the Promiſe, not *Iſhmael*. *Peter* is prayed for and kept, *Judas* only admoniſhed, not kept nor prayed for. The reaſon is his Soveraigne Dominion. *He doth according to his will in the Army of Heaven, and among the Inhabitants of the Earth, and none can ſtay his hand, or ſay unto him, What doſt thou?* Dan.4.35. Grace goes not by Planets (as we ſay ſhowres ſometimes do) but by the wiſe and free diſpoſe of this great Sun.

Object. *If the Sun be given to rule, and the Sun and Moon be ſet for ſignes, as the Scripture ſaith*

saith, doth not this warrant the Astrologers Art of Judiciary Calculation, and peoples consulting them?

Answ. What consequence is here, *God set them for signes*, therefore we *may erect a figure*, and foretel events, whom we shall marry, when we shall, what death, what successe of this or that undertaking? God hath called them signes, he must (men may not) make the *signification*. He calls the Rainbow a sign (is it to calculate by?) he gives the signification to confirm the generall Creature Covenant, that there shall bee no universal destruction by another Floud. He calls the Passover, Circumcision, Sabbath, yea, his Prophets *Isaiah* and *Ezekiel* signes, he tells the signification; where have these *Astrologers* these signes interpreted to foretel such events?

1. They are signes for *Natural* things. shewing seasons of the year, for Summer, winter, heat, cold.

2. *Civil* and *Oeconomical* signs (as *Sphanhemius* calls them) to direct when to plant, sow, sail, *&c.*

3. They are *Prodigious* and *terrifying* sometimes when the Sun is eclipsed, or turned into darkness, Moon into bloud; when the stars fall, warning the secure world of the judgment of God drawing near. But never signes of fortuitous and causal events, or of voluntary actions.

Signa sunt Luminaria Cœlestia partim naturalia temporum & tempestatum, partim moralia, sive perfectionis Creatoris, sive officii Creaturæ, partim œconomica, in variis rei œconomicæ partibus obeundis Spanhem. in dubiis.

Vide Paræum *in* Gen. 1. 14.

The madnesse of the deceiving Prophet

is not here more to be condemned, then the *blindnesse* of the deceived people who run after them, and with open hands carry to them the rewards of their lying Divination, is to be pityed. Wicked *Ahab* gives more credit to *Zedekiahs* signes (the *Iron hornes*) then to *Micajahs* Sermons. The Socerer he *loves*, the Prophet he *hates*, and so hee prospers: God saith of such, Take them Satan; *Go, entice, perswade, prevail, and take them when thou hast done.* Who ever prospered less then they who forsaking their *owne Mercy*, went to them? Who dyed more miserably then such as made use of them? *Balak*, *Ahab*, *Jezabel*, *Ahaziah*, *Haman*, *Belshazzar*, and that great *Nebuchadnezzar*, who at every turne called in Astrologers, Chaldeans, Magicians, Dream-mongers to advise with, was turned out of his Kingdom, yea turned out of Man, after all these dismal consultations with those of Satans Cabinet Councell.

1 Kings 22.22

Jonah 2.8

Nay, the greatest Artists in this black Art, have not onely wilfully plunged their souls into eternal perdition, but notwithstanding all their *Star skill*, and their *Covenants with Hell* to prevent it, the dreadful judgments of God have fallen most remarkably on their own heads. Their great Grandfather *Balaam* slain by the sword, *Jezabel* their Grandmother torn in pieces by dogs; the like befel *Asclaterion* a famous Mathematician, who took upon him to foretel *Domitian* the Emperour

Vide Spanhem. *inter Dubia Evang. Dub.* 33 *in cap.* 2. *Mat. de Astrologia Judiciaria.*

rour, both his and his own death. What became of Dr. *Lamb* in our remembrance? Stories are full of examples. Why did not these foresee those ends? if they did foresee, why did they not by all their Art prevent them?

Yet what a reproach is it to *Christian Religion*, that such a generation of men should be suffered? Not only Christian Emperours by their Edicts have punished, but even Heathen States; *Augustus* banished them *Rome*, *Tiberius* and *Claudius* out of *Italy*, *Vitellius* put them to death, *Domitian* made two Acts to banish them out of City and Countrey. The Primitive Heathens left these Arts, and became Christians, we set up these Arts and become Heathens. They burnt those curious Art Books and took up the Bible; do thou burne the Bible if thou resolve to meddle in these Books, full of nothing but Vanity, Uncertainty, Lying, Falsehood and Impiety.

Ab Augusto *tale Urbe*, *à* Tiberio *primum*, *post à* Claudio, Italia, *à* Vitellio *Orbe & vita*, *à* Domitiano *bis Urbe & Italia ejecti & interdicti, ut hominum genus potentibus infidum, sperantibus fallax.* Idem. *Quam multa* Pompeio, *quam multa* Crasso, *quam multa* Cæsari *à* Chaldæis *dicta, memini? Neminem eorum nisi domi, nisi Senectute, nisi cum claritate moriturum*

1. Of *Lying*. Said *Tully*, How many things did these Astrologers say to *Pompey*, *Crassus*, and to *Cæsar*, in my remembrance, that each of them should dy in Peace, Age, Honour? that I wonder (saith hee) that any will yet believe them, whose former Predictions all prove false.

It is a notable story of *Galeacius* Prince of *Millain*; an Astrologer told him he should dye suddenly, and himselfe live long; the Duke commanded him to be presently hang-

ed to prove him a Lyar, and himselfe lived long after.

2. Of *Impiety:* To give you the relation of a Papist, and a famous Jesuite of the Practices of *Rome*, and the doleful effects thereof. In those few yeares (saith hee) I was at *Rome*, I saw many great men undone by these Astrologers, who promised one should dye a *Cardinal*, another a *Pope*, who were all deceived not onely of their hope, but of their salvation. For when (saith hee) they dreamt not of dying till they came to these promotions, they never prepared for it; yea, being stricken by death and admonished by their Physicians, they yet regarded not; which (saith the Learned Jesuite) is the onely Fraud of the Divel, who by these baites layeth wait for poore soules, as a wolf for the sheep, that he may devour them.

Cornelius à Lapide in Act. 19

Chap. XV.

The Suns Activity and Motion, the last Property.

WE are now come to the last Property of the Sun, his Activity and Motion, herein a further Resemblance of Christ. The Motion of both is

1. *Restlesse and perpetual.* The Sun never

ver ſtands ſtill, what ever the other Creatures do; it is not an idle ſpectator of humane affairs, but is it ſelfe moſt active. When dreſt in his glory, fits not as our *Ladies* to be looked on; or as the *Perſian Emperours* in a Chair of State to be worſhipped. But as *Job* in his ſplendor, who *led others in their way, and ſate chief, as the King in the Army.* The Sun alwayes is in motion, Chriſt alwaies in action, vigilant, ſleeps not. The Sun makes night to others by withdrawing, it ſelf never had yet one *night* of *Reſt*, or one *day* of *Sabbath.* Job 29.25

1. Then behold the great care and pains of Chriſt, who travels as a Gyant. His life was nothing but labour; he went about doing good. The Sun walketh to day and to morrow. *The Father worketh hitherto and ſtill worketh, and I work ſaith the Son.* The Sons work in his *Humiliation* was *hard work*, in his *Exaltation* he worketh ſtill (not ſo hard) but *higher work.* Who knoweth the care of a Maſter of a Family, of a General in an Army, of a Publick Magiſtrate? *Moſes* was tired out with the encumbrance of his weighty Office, and of the overſight of *Iſrael* all day from morning to night. *Applic.* 1 Pſal. 19 Iſa. 63 John 5 17.

2. Be like theſe two great Lights, ſtand not ſtill. The Sun hath but an *imaginary* ſolſtice twice *per annum*; let not thy whole year be a *Solſtice*, or *pingue Otium.* Heavens are always in motion. Earth only ſtands ſtill;

let heavenly minds be moving. *Tempus est mensura motus, motus Temporis.* Let not *time* be the measure of thy life, but *motion* and *action.* Let it not be said, he lived so many years, but did so many memorable actions; he saw so many dayes, but the *dayes saw him* doing so many good acts; that there may bee *Latitude* in our lives as well as *longitude.*

1. *In Gods work be not negligent.* To do Gods work negligently, and the worlds over diligently, both are accursed. *Not slothful in businesse, fervent in prayer, serving the Lord.* The Oxen and Farm have *A must* in the Worlds sense: the Christian saith, no must for the world, *Must is only for Gods work. I must work the works of him that sent me.* Again, *Wist ye not that I must be about my Fathers businesse?* Take heed of being early in the shop, late in the closet: busie at the Farm, idle in the Vineyard; awake at the Exchange, asleep at Church. That the *Christian* be not drowned in the good *Husband.*

Rom. 12. 11

Luke 14. 18

John 9. 1

Luke 2. 49.

2. *In thy honest Calling.* All things are full of labour, and man born to it. Heavens alwayes moving, winds blowing, sea flowing, springs running, earth moves not, yet rests not neither, is alwayes bearing fruits, trees, seeds; in Winter, if it bears not, yet onely *lyes in, after hard labor,* to get strength for new births. No Creatures made to be idle: the mighty Elephant, Warlike horse,

Eccles. 1

painful

paineful Oxe, yea, the little Ant and Bee.

The Chriſtian is not exempted: when the Talent of Grace is given, it is with this charge, *Occupy till I come*, *Angels* have their charge; *Adam* in his *Innocency*, had his Imployment; the ſecond *Adam*, all whoſe life was a ſtate of *Innocency*, yet had his work. If the *Maſter* be up at work, a ſhame for the *Servant* to be in bed. If *Cæſar* ſay *Eamus*, the ſoldier marches after. The Sun looks into thy Chamber and ſaith, *up ſluggard*, I reſted not *all night*, wilt thou reſt *all day?* The little Ant, to *work* ſluggard, or to *begging*; I have no Maſter to compel me to labour, but I hate idleneſs. Luke 19 13

The *idle* perſon is a *Monſter* in nature, a *bryar* in the field, a *weed* in the Garden, a *Drone* in the hive, a *thief* in the candle. What wretches they, whoſe life is but a *long vacation*, whoſe work is to eat, drink, play? they riſe, dreſs, dine halfe their dayes work is done; they play, ſup, undreſs, and there is the other half. The ſoul in ſuch Drones is but as ſalt to keep the body from putrefaction, as the Proverb is. *Animam proſale.*

Idleneſſe is as *Babylon, the Mother of Fornications*; the cage of Uncleanneſſe; it is *Sodomy*, or the mother of it; it was the *ſin of Sodom*, it fills the body with *diſeaſes*, the ſoul with *ſins*. It is a *crying ſin*. *Sodom's idleneſs cryed*. It fills ſtreets with *Beggars*, Highwayes with *Robbers*, The Gallowes Ezek. 16. 49

with

with condemned bodies, Hell with condemned *ſouls*. Hence that Germane Proverb, Hell is paved with the Creſts of Gallants, and skuls of Monks, (the two moſt idle Societies or Fraternities.) Idleneſſe cloathes the body with *rags*, ſoul with foul *ſins*, it fills the body with *hunger*, and back with *vermin*.

God made no man to be as the *Leviathan*, to play in the waters, and no woman to be cloathed as the *Lilies in the field*, or as *Solomon* in his glory, yet neither to toyl nor ſpin.

The Heathens dedicated *Horſes* to the Sun, whom they worſhipped, as you read 2 *King* 23.11. An active Chriſtian is fit to be dedicated to Chriſt. But the Aſſe (a ſluggiſh and dull Brute) was not to be ſacrificed, but redeemed, or his neck broke, if the Firſtling. God would have no *Dullard* either for *Prieſt* or *Sacrifice*.

Exod. 13.13

2. *Swift*. The Sun is ſaid, 1. to *run* (not go.) 2. In a *Race* (the ſwifteſt running.) 3. As a *Gyant*, or man of ſtrength (the ſwifteſt runner.) This Gyant is never weary, in an hour he runs thouſands of miles, more then we do in many dayes or weeks. One hour is as much to Chriſt as an Age to us; one day as a thouſand years.

Pſal. 19

Chriſt is ſaid to have *wings* here in the Text, he comes not *creeping*, but flying. The *winds* are his wings, the *Cherubims* his Chariots, or his Chariot horſes, and *he hath*

rWenty

twenty thouſand of them in a Chariot, who have ſix wings a piece: If a Chariot drawne with ſix horſes make ſuch riddance, what ſpeed will Chriſt make! The Poets in their fictions to ſet out the Suns ſwift motion, feigned his chariot to be drawne with *winged horſes*; Chriſt's is with *winged Angels*. Pſal.68.17

What comfort may this be to the Church or believing ſouls! The Lord whom ye think long, will *come ſuddenly to his Temple*, He will awake as one out of ſleep, and will not be ſlack, as men count ſlackneſſe, to deliver his Church: and he will be a *ſwift Witneſſe* againſt the enemies. *I tell you, he will avenge his own Elect, and that ſpeedily*, ſaid our Saviour of his Father; and his Apoſtle of him, *Yet a little while, and he that ſhall come, will come, and will not tarry.* *Applic.* 1 Malach.3.1 2 Pet.3.9 Mal.8.5 Luke 18.8 Heb.10 37

2. What Terror is this, or will it be to the wicked, who ſay, *Where is the promiſe of his coming? Let him make ſpeed that we may ſee it.* He can bring the flying Role into the *Grand childs* houſe ſoon enough. How ſuddenly are the wicked cut off! *Sodoms* Sun ſet in the riſing, *Nebuchadnezzars* at noon, as ſudden as an arrow or bullet, that is at the mark, before you hear the noiſe. *Babylon* ſhall be deſtroyed in *one hour*, no hand ſhall ſtay upon it. When *I ſhall viſit, I will viſit their ſin upon them*, ſaid the Lord by *Moſes*, and *when I begin, I will alſo make an end*, and not be long about it. 2 Per.3.4 Iſaiah 5 19 Pſal.64.8 Rev.18 Exod.32.34 1 Sam.3.12

3. The Suns motion is *ſteady, certain, conſtant*

constant, to a minute; hath not for this *six thousand* years space altered his course; we know where to have it every day, month, year; it keeps his *Solstices*, and *Æquinoxes* as at first. Christ is as stable, hee *Yea* and *Amen*: he the same to believing soules now, that ever, in his love, care, faithfulnesse. And to wicked ones, the same enemy, *Oven, Furnace, consuming fire:* He varyeth not a *minute* in his constant and unchangeable affection, love and hatred to both.

Applic. 1 1. See then if there be diversity of carriage in God to some over others. There is no irregularity, no *anomaly* in Gods actions or affections. The Sun moves by *Rule* and *Line*, and so do all Gods proceedings; as *David* had two *Measuring Lines*, *one to save alive, another to put to death.* So doth God in the way of his Judgements and Mercyes, he proceeds by Rule and Line.

2 Sam. 8. 2

2. Let a Believer have his Faith established in the stedfastnesse of such a *Saviour*, and such *Affections* and *Promises*. *O Lord, I will exalt thee* (saith the Church) *thy counsels of old are Faithfulnesse and Truth.* His *Actions* are founded on his *Affections*, his Affections in *Councel*, his *Councel* in *Faithfulnesse*, therefore change not. *In sapientum decretis nulla est litura*, the wise man is a certain man; he saith, *Quod scripsi, scripsi; quod dixi, dixi*; I have opened my mouth and *I cannot go back.* How unlike are we to him? we *yea* and *nay*: *Amantes tanquam osuri. Amnon*

Isaiah 25. 1

Judg. 11. 35

now

now loves, anon hates *Tamar*; neither his love nor hatred was founded in counſel and reaſon; but his love founded in luſt, his luſt in folly; therefore could not hold. *Ahaſuerus* now dotes on *Haman*, to morrow hangs him up out of the way. Such is the favour of Princes; ſuch the certainty of worldly things. But Chriſt whom he loves, *he loves to the end*; where he ſheweth mercy, he *will ſhew mercy*; becauſe he is God, not man, that changeth not, neither repenteth. We may be unfaithful and deny him, and call all in queſtion. *He abideth faithful, and cannot deny himſelf*; our unbelief ſhakes not his *faithfulneſſe*. When the Boat moves in the water, the child thinks the houſes move on the land; ſuch is our folly, we are apt to conceive ſo of God; we are changed, therfore he is changed.

John 13.1. Exod. 33.19 2 Tim. 2.13 Rom. 3

3. Then *woe to the wicked, it ſhall be ill with him*. Heavens *Almanack* foretels thy ruin, the *Sun* erects an *ominous figure* for thee. If God be *not changed*, thou art undone, unleſs thou *be changed*. God *hath ſpoken evil againſt thee*, was *Ahabs* ruine. It had beene better for him, if his *four hundred* falſe Prophets, and ſo many lying *Aſtrologers* more, had foretold his Deſtinie. That terrible threat of *Samuel* alive, to *Saul*, *the Lord hath rejected thee*, was more ſad and certain, then that of the *witch*, and the *conjured ſpirit*, when *Samuel* was dead. *Sun and Stars* Prognoſticate thy ruin: if they certain, becauſe

Iſaiah 3.11. 1 Kings 22.23 1 Sam. 15

because made and moved by the *word* of God; then his *word* certaine, and thy *ruine* certain. The Sun never goes beyond his *Tropick*, but returns. If Christ should give salvation to any but such as repent, believe, live holily, it would be such a thing as never was yet seen, he should go beyond his *tropick*. But ever where the *Sun of Righteousnesse* comes and finds not the *Son of Peace*, thence he returns. We expect not that the Sun should leave his wonted course, and stand stil as in *Joshuahs* time, or go back, as in *Hezekiahs*; expect not then that God should *create some new thing*, and that heaven should open (against his decrees) to *swallow thee up alive* in thy sins, and that a sinful *Ahab* should be carried up to heaven in *Elias*'s Chariot.

Luke 10,6.

4. His motion, as it is certain and steady so it is *uniform, equal*, not *Tardior et velocior*, not uneven, sometime slower, sometime swifter; but it ever keeps the same pace. So is it with God, his way is perfect, *Psal.* 18. 30. His waies are equall, *Ezek.* 18.29.

Applicat. 1 Let ours be so. *Evenesse* of the way commends *the way*; of the thred the cloth. *Josiah* was an even walker, kept his way without deviation or *turning to the right hand or to the left all his daies*. *Caleb* kept on going, slacked not his pace, but *fulfilled to follow the Lord*. Wicked men are like a *land-flood* (or as *Jordan* in the time of harvest) that over-

2 Chron.34.2

Num.14.22.

Josh.3.15.

overflowes all his banks at ſometimes, afterwards all is dry land. Godly men are like a *fountain*, that runs not ſo impetuouſly, but is alwaies running. *Pharaoh* once ſent for *Moſes* in haſte, another time by night; too violent to hold long; his uſual anſwer was *To morrow*. The heavy weight of judgment made this *wheele* move ſo faſt; when it was taken off, he ſtands ſtock ſtill. You ſee *Saul* on a ſudden rapture propheſying, *There is a morning cloud*; *Ahab* humbling himſelfe, there is an *early dew*. But true grace moves not *per ſaltum*, is not a fit, flaſh, a ſtart, and ſtop, and *Retrograde*, hot, cold, feaveriſh, (as he who was acted by the evil ſpirit) now in the *fire*, anon in the *water*. Grace is not a morning *cloud*, an evening *dew*; ſome noon *heat drops*, but a *ſet rain*; a *morning-Sun*, that ſhines more and more to a perfect day. Not he that labours in his calling, and ſometimes is idle, and ſpending at the Ale-houſe, is the good husband, but he who is ſtil at his buſineſs, and keeps doing. *Iſaack grew great and went forward*, (the Hebrew is, he *went going*) *and grew til he became very great and rich*. He went on getting and gathering every day, and became a great man at laſt. So ſaith *Job*, *the righteous ſhall hold on his way, and he that hath clan hands, ſhal be ſtronger and ſtronger*.

Exod. 10. 16. Exod. 12. 31. Exod. 8. 9.

Gen. 26. 13.

Job, 17. 9.

5. *Irreſiſtible*. The Sun is not to be *ſtayed* or diverted in his courſe; this Gyant breaks all the oppoſition of clouds, which va-

vanish in his sight; they strive in vaine who would make it stand, or goe back.

1. Then vain is the *force of persecutors*, who arm themselves against Christ and his members. *Christum regem occidire nolite, timere bonum est.* Betray, kil, crucifie, bury, seal the stone, set a watch, he wil *rise*: *slay the Witnesses*, they wil rise again. *This little stone must become a great mountain, and shal fill the earth*; *he that falls against this stone,* Dan. 2 35 *shall be broken, but on whom it shall fall, it wil* Matth. 21 44 *grind him to powder.* They who would oppose the Gospel, *Solem sistunt, Deo resistunt.* they say to the heavens, move not, to the Sun shine not, and kick against the *Pricks*. The *Beast* indeed hath his seven *heads* and ten Rev. 13 1 *horns*, (much *craft*, more *malice*;) The *Lamb* hath *seven eyes and seven horns* (much *wisdome* Rev. 5 6 as much *power*); with the breath of his nostrils he wil make the man of sin, *the son of perdition*. When Antichrist is in the *saddle*, and Satan, or the *Jesuite* holds the *stirrup*; yet the Churches comfort is, Christ holds the *Bridle*, (I'le put my Bridle into thy jawes:) And 2 Kings 19 28 saith, so farre shalt thou goe, no further.

2. As vain is the *crafty attempt* of the *Heretick* and Impostor. The *three* great ene- Rev. 16 13 14 mies of the Christian name shall fare alike; the three unclean spirits, the *Dragon*, *Beast*, *and false Prophet*, who take their turns one after the another: The *Dragon* the first 300

yeare

years making warre upon the Saints under the heathen Emperors. Then the *Beaſt* (by name a *Chriſtian*, and hating the *Dragon*) yet indeed that great *Antichriſt*, who alone exalteth himſelf above all that is called God, and worſhipped, (or every one who is called a God, and *worſhipful*, every Authoritie, Degree, not only *Sacerdotal*, or *Eccleſiaſtical*, but *Regal and Imperial*) a more dangerous and Saint-bloud-drinking enemy for a greater ſpace of 1260 years. In the end and taile of whom comes the *falſe Prophet* (under the name of a Saint, defying both the former, deteſting *Idols* more then *uncleanneſſe*, and hating the Antichriſtian *Garment* and *name* more then the Nicolaitans *nakedneſs* or *deeds*. The moſt dangerous enemy of all the three. The uncleaneſt *frog* of all the *fry*, who under the name of a ſeparated Saint, or another *Chriſt*, or a better inſpired *ſpirit*, hath his *Propheſies*, *Revelations*, *new* diſcoveries, *new* heavens, but hateth the *old Saint*, *Miniſtry*, *Baptiſm*, *Supper*, *Belief*, *Prayer*, *Doctrine*, *Holineſſe*, as *Antichriſtian*. *This* alſo is of the Three, and goeth into perdition.

ἐξαιρόμενον ὅπως πάντα λεγόμενον θεὸν, ἢ σέβασμα. 2 Theſ. 2. 4.

6. *Unwearied.* But after almoſt ſix thouſand years reſtleſſe motion is as freſh and lively as the Bridegroom, —— *Mobilitate viget, vireſque acquirit eundo.* An emblem of Chriſt, whoſe arm is not ſhortned, *but is able to ſave to the utmoſt, all that come ſtill unto him. Haſt thou not heard that the Crea-* Heb 7. 25

Iſa. 40.28,29, tor of the ends of the earth fainteth not? The youths may faint and be weary; the young men
Judg.15.18. may utterly fail. Samſon after a great victory may faint for thirſt. Eliazar the Son of Dodo, the ſecond of the Worthies, his hand clave to the ſword after a great ſlaughter, he
2 Sam. 23.10. could not now open his hand again; he needs ſome reſt. But Chriſt is the ſame, his motion, care, might, the ſame; and as the Sun that hath lightned the world now ſo many ages, is as able for that ſervice ſtil as ever. So Chriſt who hath governed the world, and preſerved his Church for this ſix thouſand years, his skil, power, and care, is not now
Joſh.14 11. to be queſtioned. But as old Caleb ſaid, he was as ſtrong when he was fourſcore and five years old, as when but forty: As my ſtrength was then, ſo is it now for warre, both to go out and to come in. So years and time make no impreſſion on the Captain of our ſalvation,
Heb.13.8. who is the ſame yeſterday, to day, and for ever.

7. This motion is twofold. 1. Ordinary, and Quotidian, every day doth riſe, run, ſet keep his courſe, ſcattering the darkneſſe and removing the cold of the night paſt, and giving light for the preſent uſe of that day; yeſterday's light ſerveth not for to day; but there is the ſame need every day of the Sun continued, or renewed light, as there was the firſt day of his creation, to diſpel the darkneſſe which was upon the face of the unformed world. And do not we daily need the

fre

freſh *ſupply*, and the renewed influence of the ſpirit of Chriſt, as we did at *firſt converſion*? Sun is not ſet one houre, but darkneſſe comes; Chriſt leaves not one houre, but then comes on *the power of darkneſs*. *Auxiliary* grace is as neceſſary as *Habituall*, *Subſequent* as *Preventing*: While the *ſpirit* moved, the *wheels* moved, no longer. Goe then to Chriſt daily, in him are our *freſh ſprings*; begge to be anointed with *new oyle* from this Olive branch, which through the *two Golden Pipes* of his *Spirit* and his *Ordinances*, empties his oyl of grace into the hearts his people. Exek, 1. Zech: 4.12.

2. *Extraordinary* and *Anniverſary*; if the Sun ſee thee not every day, as the remoter parts, yet wil it ere the yeare go about; if it hath ever ſhined in that clime. So if Chriſt gives thee not a daily viſit, ſtay thou, at the *appointed time*, *the Viſion wil ſpeak*: The *Redeemer* wil *return* out of Sion. If thou haſt ever taſted that the Lord is gracious, or canſt ſay, thou haſt feared *the name* of the Lord, then though thou *walkeſt in darkneſs, and haſt no light*, *yet truſt in the name of the Lord, and ſtay thy ſelf on thy God*. Say with the Church, in hope of his coming, when *I fal I ſhal riſe againe, though I ſit in darkneſs, the Lord ſhall be a light unto me*; and with the Prophet, *I wil wait upon the Lord who hideth his face from the houſe of* Jacob, *and I wil look for him*. Hab. 2. Iſa. 50. 10. Mich. 7. 8. Iſa. 8, 19.

Chap. XVI.

The fourth thing wherein there is a likeneſſe between Chriſt and the Sun is their effects.

AMong the many like *effects*, I ſhall content my ſelf to name a few. (Having among the Properties touched on divers already, and finding this diſcourſe, begin to ſwel beyond my firſt intention) 1. The Suns *appearance* makes the *day*, puts an end to night, not all the ſtars conjoyned; ſo it is Chriſt his *appearance* which makes the *Chriſtians day*; when he appeared to *Saul* and *Silas* at midnight in the dungeon, they could ſee to *ſing & praiſe God*; and when to *Paul* before at *midday*; his eyes were dazeled, not with the Suns, but with that light (of Chriſt appearing) *far above the brightneſs of the Sun.*

Acts 16.25.

Acts 26.13.

2. The Suns *firſt appearance* bringeth *day*, his *neerer approach* the *ſpring*, his *hotter beams* the *Summer*, his longer *continuance* brings on the *harveſt*. So is it with the Soul, to whom after the firſt day of grace cauſed by Chriſt his firſt appearance, the neerer approach of his *Vernal* riſing, with his *Healing-wings-embrace*, cauſeth the growth of ſpring. The walking in the *light of his countenance all the day long*, makes the *long ſummers day*, and his abiding with us makes our

Pſal. 89 15.

harveſt

harveſt and *our joy to be full.*

3. The Sun *departing*, night comes on, his *longer abſence* brings on winter; in the one ſo much darkneſſe, in the other ſo much of cold, wet, and dirt, as if it been never had either day or Summer. What a night of darkneſſe came upon *Lot* and *Peter* (Chriſts back once turned) but what a longer winter for cold, and mire, and dirty waies on *David*, upon that ſad dereliction! The actings of Saints in ſuch caſes differing little from the moſt vile actings of graceleſſe men, if they were to be judged by ſuch *ſingle* exorbitances. But Sunne ariſeth and returneth, thoſe then awake by repentance, and come to themſelves again.

4. It is the Sun which makes that difference in *climes* and countries, makes one more ſweet and delightful, another more ſad, and not inhabitable, (thoſe neer both Poles;) makes one more fertile, others more barren. And what is it but Chriſts preſence, which makes the Church differ from the reſt of the world? he makes it a *Goſhen*, whereas they have a perpetual night and winter. What was it wherein Iſrael might glory above all other nations, but this? they had God ſo neer to them, in all which they called to him for; His cloud and pillar was continually among them.

5. The Sun is the great *Reſtorer* of the world, *Redintegrates* the *Univerſe* once in the yeare (at the Spring, as ſome con-

ceive, at Autumn as others) puts the world into the same condition wherein it was created. Herein a great Resemblance of Christ, who is the worlds great *Restorer* and *Renewer*, who hath put lost mankind into the same condition of happiness wherein hee was at first created, as if he had never fallen or sinned. *Behold I make all things new*, saith Christ.

Rev. 21,5

6. I might further also speak of the *Productive*, and as it were the *Creating* effects of the Sun in bringing forth new Creatures yearly, as well as of his *reductive*, *reviving*, and *redeeming* the plants and herbs before dead and gone, as also of his *nutritive* and *augmentative* effects on all *Vegetables*, his admirable *Alterative* vertue and operation on Metals and Minerals, his *Conservative*, *Maturative* and *Consummative* Vertue and Effects on the Fruits and living Creatures; but I have touched on them already. Herein is Christ his vigorous operations fully represented; who besides his *redeeming* lost man, maketh the *new Creature*, createth grace *de novo* where none was, *recovereth* what was lost, *reviveth* what was decayed; *nourisheth* what is weak, *increaseth* what is small, *conserveth* what is wrought, hath a more admirable *alterative* force in an earthly or stony heart, then the Sun in causing Gold and Silver to grow in the earth, making *flesh* to grow where stone was, *spirit* where *flesh* was, *grace* where *sin*, *Heaven* where *Hell* was; turning

turning a Swine-ſty into an holy Temple: and beſides, he *ripeneth*, *perfecteth*, *conſummateth* whatever work of grace he hath wrought already.

7. Sun riſing *man goes forth* cheerfully to his labour; but ſetting, man comes home and gives over work. What may not a *Weak* man undertake, Chriſt preſent and aſſiſting? *I can do all things through Chriſt ſtrengthening me*, ſaid the Apoſtle; but what can the *ſtrongeſt* do without him? *Without me* (ſaith the Lord) *they ſhal bow down under the Priſoners, and fall under the ſlaine.* The *Chariot*, though it have four wheels, and they all oyled, yet moves not a ſtep till drawne. Our *Wil*, though very active naturally, and *oyled* with all the skill Art can uſe, or with all the force Arguments can make, ſtirs not in any gracious manner till aſſiſted by Grace, and acted by Chriſt; *Draw me, wee will run after thee*; and my ſoul ſhall be as the *Chariots of Aminadib.*

Pſal. 104

Phil. 4. 13

Iſaiah 10 4

Cant. 1. 4 and 6. 12

8. The Sun preſent, we *ſee our way*, the Traveller ſtumbles not; but when withdrawn, hee loſeth his way, ſtumbles, or falls into a pit, gropeth as if blind, is full of perplexed doubts and ſadneſſe of heart. While Chriſt was with his Diſciples, he kept them (though they were as ſheep among wolves) not one of them was loſt; but when he was ſeized on, (their light was taken away) the ſame night they were all ſcandalized and fell. *Judas*, while he kept Chriſts company,

John 11. 9

stumbled not; Christ departed, he fell into a pit and broke his neck; *Peter* stumbled and got a foule fall. When we follow the light of Christ his holy example, or have the light of his Grace following us, wee never fall; but when wee leave his example, or his spirit leaves us, wee presently miscarry.

9. Let me add one more. We see all the Creatures how they are delighted with the presence of the Sun. When the Sun approacheth, the *Elements* change their habit and temper, the *Air* growes more mild, warm, and pleasant, and all those numerous tenants (those daughters of Musick) do warble and eccho out their cheerful notes to the praise of the Sun; they build, they breed, they rejoyce (many of them come, stay, returne with this their great Leader and Commander.) The *waters* wax warme and temperate; there the fishes leap, play, breed and multiply. But the *Earth* especially decked as a *Bride* to meet this *Bridegroom*, cloatheth her selfe, and all her family in new and divers coloured apparel, and with their several *New years Gifts* present the worlds Benefactor with their Best, that he may not come in vain to any of their dwellings. Oh that wee were the Creatures Scholers, or School-fellowes in this respect, to acknowledge the benefits, admire the perfections, sing out the praises of this Sun of Righteousnesse, and with our best Presents

of

of Thankfulneſſe and Fruitfulneſſe: ſhew we are loath to receive ſo much grace in vaine.

Chap. XVII.

The likeneſſe of both in ſundry Accidents.

WE are now come to the laſt thing wherein the agreement holds betweene theſe two Suns, *viz.* certaine *Accidents*; whereof 1. one greater; 2. many leſſe.

The greateſt is that of the *Eclipſes*, which theſe two great Luminaryes are ſubject to. The leſſer *Luminary*, the Sun ſometimes loſeth his light and Luſtre; and this *greater Luminary* hath ſometimes loſt the glory and brightneſs of his Godhead in his *Exinanition*, and in that ſelf emptying abaſement of his Paſſion. The Suns Eclipſe is often and *ordinary*, but this was *extraordinary*, preternatural, and but once.

2. The Sun is never *totally Eclipſed*; in part often. (His body being ſo many times bigger then the Moon's interpoſed, *ſeven thouſand* times bigger, cannot loſe all his light.) So Chriſt might be in his *Perſon* eclipſed to the unbelieving Jewes by his poverty, Croſs and afflictions (whereby *he was made lower then* Heb. 2 9

the

the Angels) when some others (even then) *saw his glory, as the glory of the Only Begotten of God, full of Grace and Truth.* John 2.14

2. In his *Truth*, by Hereticks and prevailing Errors.

3. In his *Regal Power*, when persecuting enemies and Tyrants encroach on his Churches Liberty, and his Prerogative, breaking *his bonds* and the *Churches hedg*. But he is never *totally eclipsed*, because his power and grace doth more then *seven thousand* or *ten thousand* times exceed all Tyrants power, Hereticks Policy, persecuters rage, and Satans malice.

3. Yet was there once (never but once) a *total Eclipse* of the Sun; extraordinary it was, *viz.* at the time of Christ his Passion. Christ never had the light of his Fathers countenance wholly suspended, but then *in Articulo Passionis*, when he cryed out, *Eli-Eli-Lama-sabactani*. Such an Eclipse never did, nor can happen again: then did it appear Christ *set his Tabernacle in the Sun*; that was his Chariot or Apostle. The Sunnes *darknesse* then *enlightned* the world, and made the Philosopher cry out, *Deus naturæ patitur, aut mundi Machina dissolvitur.* Either the God of Nature is now suffering, or the frame of the world is dissolving; then both Suns suffered, and were eclipsed together, and went down at noon day; the *Sun of the Lord*, and *that Lord of the Sun*.

There was darkness over all the earth from the sixth to the ninth hour, that is, from twelve a Clock to three *Matth.* 27.45

4. The *Suns Eclipse* is only caused by

the

the *interpoſition* of the *Moons* dark body, which hath all her light from the Sun. The Sun is then obſcured, and the new changed Moon (never elſe ſeen by day) then dare ſhew her ſelf.

It is the only interpoſing the *Churches dark body* of ſin and guilt, made this Sun obſcured. She hath no light of her owne, but borroweth of him, and hee was content to loſe all his glory *pro tempore*, that his Church and every new *changed* (*converted*) ſoul may appear before God with boldneſs, not otherwiſe able to abide the tryal of his preſence.

5. It is a *ſight ſad* to behold when the Sun is Eclipſed: and it was the ſaddeſt day and *hour of darkneſſe* that ever was in the world, when Chriſt was put to death.

6. The Sun as to us *ſeemeth*, to loſe his light; but as to *Heaven*, gives more. And Chriſt never *ſhined* more bright in *Heaven*, never gave like *ſatisfaction* to God, more *joy* to Angels, *Glory* to Saints, then in his Paſſion. Then *did the pleaſure of the Lord proſper in his hand*. He that was before pleaſed in his *Perſon*, was now more pleaſed in his *Paſſion*. In this only *expiatory ſacrifice* did God ſmel a ſavor of reſt. This was to our Saviour a day of *Triumph*, his Croſs was the *Trophy* of his Victory and ſucceſs, whereon he was lifted up and exalted: then was ſin, death, hell ſwallowed up in Victory. The *dread of this Croſſe*, triumphed over Hell, ſpoyling all thoſe Iſaiah 53. 2

those principalities, and thereby leading c
tivity captive. The *blood of this Crosse* t
umphed in Heaven: *Having made peace*
the blood of his Crosse, Col. 1. 20. And
Merit of his Crosse triumphed in the Chur
which ever since hath taken up those An
Rev. 5. 12 and 7. 10 lical Hymnes, *Glory to God on high, on ea*
peace, good will towards men. Salvation
ascribed to the Lamb that was slaine, and gl
ry to the Sun that was obscured. This w
the day wherein our *great High Priest* we
in his richest Robes into the *Holy of Holi*
with his own blood (but bearing all o
Names in his *brest*, and all our *iniquities*
his *shoulder*) and hath made an everlasti
attonement or expiation, and the greatest H
ly day the world ever saw.

7. The *Sun eclipsed* hath the same lig
in it self, is only hid from us for a while, b
recovers it self presently, and shines again
gloriously as before. There may be mi
and darkness interposing between us a
God, between Christ and the Father noo
between the Sun and the earth the Moon, b
tween the Sun and heaven no Moon to int
pose: And changes there may seeme to
between us and God; between Christ a
the Father all is well.

Satan might bruise his heel, *Herod, Je*
Pilate might reproach, condemne, crucif
bury, set a guard about the Sepulcher. B
if it be said, Who shall *bind the influences*
the Pleiades? with what *bonds of death*

then poſſible to hold the *Prince of life* priſoner?

8. Some great Scholers have ſaid, The Suns Eclipſe bodes much ill to this lower world, and that the ſad effects thereof are ſuch, that the world is the worſe for it ſeven years after, ere it recover it ſelf. The truth thereof I'l not diſpute: but certaine I am, the ſad effects of this Eclipſe upon the *Land of Judea*, where it was moſt viſible, are not yet ceaſed, but for this *One thouſand ſix hundred* yeares it hath felt the miſeries which followed on their *Crucifying the Lord of Glory*.

9. Laſtly, The Suns Eclipſe is ſaid to *Prognoſtick* great changes, downfal of Kingdomes, and deaths of Tyrants, *&c.* Sure I am, that this Eclipſe did not foretel as a *Prognoſtick*, but *produce* as the immediate cauſe, the greateſt changes in heaven and earth. Then was Satan ruined; this Eclipſe was his bane. When the *Vyal* of Gods wrath was poured on this Sun, and hee had cryed, Τετέλεσται, *It is finiſhed*, then was Satans Kingdome *darkned, divided, deſtroyed*, then was the Prince of this world judged and caſt out; and then was there nothing but gnawing of tongues all the Kingdom of the Dragon over. John 19.30.

2. There are many leſſe Accidents.

1. The Sun is ſometimes preſent, ſometimes abſent, *reſpectu noſtri*, but alwayes preſent in heaven, Chriſt ſometimes *leading* his

his Beloved, sometimes *leaving* his Beloved; alwayes interceding and giving light in heaven, when his light shineth not on us.

2. Sometimes it *hides* it selfe, sometimes *showes* it self; but his light is *intrinsecally* the same without change. So there may be changes *in* us, mists *about* us, stormes *about* us; none in Heaven. *Amas nec æstuas; irasceris & tranquillus es; Pœnitet te & non dolet; irasceris & tranquillus es; opera mutas, non mutas consilium.* God is not changed when we are changed; we are angry and sin, repent and change our mind. He is *angry* without *Passion*, *jealous* without *affection*, *repents* without *grieving*, changeth his *dispensation*, not his *disposition*.

Austin, Conf. l. 1.

Vult mutationem, non mutat voluntatem.

3. Sometimes Sun riseth *early*, shines out at first rising gloriously, yet a stormy day followes, and again clears up at *even*, and all ends well. Some in first Conversion have much peace and comfort, as *Job*, *Solomon*, the *Wise men*, had the Star at first setting out, afterwards sad stormes, desertions and tryals; but all ended well.

4. Sometimes at Sun rise the morning is *gray*, dark, duskish, and the day the *fairer*. What stormes were at the Conversion of the *Jaylor* and of *Paul?* yet all fair after.

5. Sometimes the Sun not seen all day, but showres from morning till almost Sun-set, then Sun breaks out and sets *serenely*, and promiseth a fair day following. Some [illegible]

Christi-

Chriſtians have not a good day after their *Converſion* till death, as ſome *mothers* between Conception and Delivery ever ill, yet then do well. Chriſt fulfils that to many which he ſpake to his Diſciples, They ſhall *ſee the Kingdome of God in Power before they taſte of death*, and when ſeen, dy; that ſerene evening the forerunner of the *fair day* of Eternity.

6. The un begins with *light*, then followes *heat*. Chriſt his *firſt work* on the new Creature is *light*, therewith Conviction, *Conſolation* after. Grace and Peace are *twins*, but Grace the elder ſiſter. The *Evening* went before the *Morning* in the firſt *Creation*; ſorrow goeth before joy in the true Converſion. He that believes before hee repents, muſt (as *Magus* was directed) repent *after* ſuch believing, and repent *of it*. *Saul* the King had many merry ſignes and much joy before any ſorrow, as the ſtony ground had all his joy at firſt. *Saul* the *choſen Veſſel* had a ſad beginning with many ſorrowes, but his joy followed and remained. The *Butler* had nothing but feares at firſt, and joyes at laſt. The *Baker* all hopes and joyes, but they ended in ſorrowes.

Gen. 1

Acts 8, 22

Gen 40

7. The Sun ſometimes diſcovers it ſelfe by *light* and *heat* both (as in Summer;) ſometimes as much light but *no heat*, as in Winter, when it freezeth in the ſhade. Sometimes the Godly ſoul hath *Grace* and *Peace* toge-

ther

ther. Gods love shining in his heart, hi heart again warm with love to God; some times his heart frozen, as to any perceptio of the love of God to his owne apprehension when the by-stander sees it cleare day, to the manifest actings of Grace and Holinesse.

8. The Sun when it is hid, it is the *mist from below* that do hinder the light of it. No thing but *our sin doth separate between God a us, causing his face to be hid.* Cold taken i the *feet* offendeth the *head*, and fumes fro within the stomack offend the *braine*. Ou faith is damped, joy eclipsed, soul distempe red, yea, Christ the head offended, only b the miscarriages and distempers from *thos Lusts that war in our Members.*

Isaiah 69.2

9. We observe that before Sun doth rise there is nothing but *grosse darknesse*; the Su risen chaseth away that darkness, but the are seen *long shadowes* which appeared no before, but as Sun goeth *higher*, these gro *less* till Sun withdraw and decline, the these *shadowes increase* againe; but the Su never shineth so clearely, but that ther is a shadow inseparable from the Bo dy.

So till Christ arise, nothing but darknes in the soul; at his first arising this darknes scattered, but then long shadowes of *m corruption appear*, (till then not suspected but Christ shining longer, these *grow les and lesse*; But he withdrawing, these get he

again

again, and we as bad to our thinking as ever; but never any ſo perfect here as to be free from ſin; *It doth eaſily beſet us*, and we are all *Periſcii*, in this ſenſe; ſin is as inſeparable from our *imperfect nature* here, as the ſhadow from the body. Thoſe under the Line are called, *Aſcii*, *Shadowleſs*, where the Sun is *Vertical*, and directly over their heads. In Heaven we ſhall be ſo, when under the direct Rayes of Chriſt his face and preſence. Here he beholds us but obliquely, ſo that if we be not all corruption on both ſides, as the *Amphiſcii*, yet we have at leaſt a dark ſide, and ſo are *Heteroſcii*.

10, Once more. The Sun, how doth it with his beames alter the native and uſual *colour* of things? riſing, it *gilds* the clouds, *enamels* the drops of dew, makes them look like ſo many drops of *Pearle*; but eſpecially, how doth it adorne that watry *melting* cloud whereon the *Rainbow* is ſet, the reflection of his own face, with all the delightful *colours* which the eye can behold?

So Chriſt ariſing and ſhining upon the black uncomely ſoul, puts it into another complexion. *When thou waſt deformed, I made thee comely through my comelineſſe; and thou waſt perfect through my comelineſſe which I put upon thee*, Ezek. 16.14. Oh how ſweetly do young Converts look? who are as the *dew of the youth*, coming out of the *Womb of this morning-Sun*, Pſal. 110.3.

But eſpecially, what beauty is that put

upon the *melting* and *heart broken* Chriſtian! upon him is ſet the *Rainbow* of the *Covenant*, and upon him are put all the Ornaments Chriſt can beſtow upon him; as Religious *Mordecai* (formerly in *ſackcloth*) advanced by the favour of the King, *and going out from the preſence of the King in Royal Apparel, of blue and white, with a Royal Crown of gold upon his head, with garments of fine linnen and purple*, Eſth 8. 15.

Yet ſometimes the Sun ariſing and appearing, hath repreſented ſome things in a more dreadful appearance then before, 2 *Kings* 3.22. *When the Moabites roſe up early in the Morning, and the Sun ſhone upon the water in the trenches, the Moabites ſaw the water on the other ſide as red as blood, and ſaid, This is blood, &c.* Nothing repreſents ſin in ſo horrid and amazing a dreſſe to the ſouls apprehenſion, as the breaking out of this Sun. *Then break out, thou Sun of Righteouſneſs, upon our watry mourning hearts, and ſet on thy Rainbow the token of thy Covenant; but let thy ſhining turne all that ſtanding water in the deep ditches or trenches of corruption in our hearts into ſo much blood, that we may drink no more of them, but with amazement look upon former, and with fear and horror fly from future ſins.*

11. Laſtly, to name no more. The Sun ſhining out in his ſtrength, diſperſeth clouds and miſts, but (though it cauſeth not one, yet) it diſcovers a world of *motes*, which are never

never taken away, for they *hinder* not at all the brightneſs of the Sun. So when Chriſt ſhineth out moſt gloriouſly to the ſoul, it now ſees what it could never have ſeen or imagined before: *I have heard of thee by the hearing of the ear, but now mine eye hath ſeen thee, wherefore I abhor my ſelf, and repent in duſt and aſhes*, Job 41.5,6. He now ſaw a world of motes.

But as it is the imperfection of our condition here not to be free from ſuch continual Motes, *The Lord knoweth the thoughts of men that they are vaine*, Pſal 94.11. *Yea, every man in his beſt eſtate is altogether vanity.* So it is our comfort and happineſſe, that theſe no ways leſſen the brightneſs of Chriſt his Love and Grace (for then no fleſh could be ſaved.) But as theſe ſins do abound (*i.* appear) ſo doth his Grace abound (*i.* appear) much more.

Quædam ſunt delicta Quotidianæ incurſionis, *quibus omnes ſumus objecti, &c. in negotiis, in officiis, in quæſtu, in victu, in viſu, in auditu, quanta sentiamur, ut ſi nulla ſit venia iſtorum, nemini ſalus competat.* Tertul. de Pudicit.

Chap. XVIII

The unlikeneſſe and diſagreement between the Sun and Chriſt.

TO make an end of this firſt point. There is in many things an *vnlikeneſſe* between theſe two great Lights, between whom hitherto we have noted ſo many *agreements.*

1. This is a *creature*, therefore *finite* in

his essence, operation, motion, influence. But Christ every way *infinite*, being the *creating*, not *created* Sun.

2. This lower sun shall *suffer many changes*, his light shall be turned into darkness, the Moon into blood, and they shall both cease, *There shall be no more Sun*: but this Sun remaineth for ever; *Thy Throne, O God, is for ever and ever.* When the *Sun* ceaseth to be the *light of the world*, the *Lamb* shall bee the *light of the Church.*

Acts 2.20
Rev. 22.5
Heb. 1.8

3. This shines on the *good and bad alike*; but Christ riseth, shineth, warmeth, healeth, saveth only those that *feare his name.*

Matth. 5.45

4. The Sun *really* absents it selfe for a time, but Christ from the Godly soul never, but in our *apprehension.*

5. This gives only light to the *body*, Christ to the *soul.*

6. This gives only *light* to us, we must find *sight* our selves; Christ gives both *eyes* to see the light, and the *light* to bee seene. The *Eye*, *Eye-salve*, and *Light* all are from him; *in his light we see light.* In any good we do, we are but Instruments or subordinate Agents; bee the prime Efficient and chief Agent, without whom nothing. We are but the *hearth*, the *fire* is his; we the *Lamp*, the *Oyle* is his; we the *mouth*, the *tongue* is his; wee the *pen*, the *writing* his. What can the *hearth*, the *Lamp*, the *mouth*, the

pen

pen do, without the *fire*, the *oyle*, the *tongue*, or *hand*?

7. The Sun moveth *naturally* and *necessarily*, keepes a constant course, goeth and cometh again only to those Climes where he ever formerly did. Christ moveth *voluntarily* and *arbitrarily*, goes to some at last that never *were a people*; and when the Gospel is slighted, departeth *for ever*, never to return againe to such as from thenceforth become *Lo-Ammi*, and *Lo-Ruhamah*. Rom. 9. 25

8. The Sun makes those more *black* that are nearer to his Beames. But Christ them of all others most fair and beautiful that are under his Beames.

9. The *Sun* fills the *Moon* with his light onely in the time of their *opposition*, But *Christ* the *soul* with his light only in *conjunction*.

10. The Suns presence is oft-times the *Mother* of corruption, his heat the Efficient cause of Putrefaction (as in Summer our meat and drink keep worse.) But this Suns presence is the only *preservative* against *putrefaction*, and the only enemy to *corruption* in the spirit.

Chap. XIX

Containing the ſecond maine Propoſition, That Jeſus Chriſt is the Sun of Righteouſneſſe.

HAving at large ſhewed, That Jeſus Chriſt is in many reſpects *to his Church what the Sun is to the world.* We come now to our ſecond *Propoſition*, to ſhew how in a more ſpecial manner, and by way of *Excellency* he is the *Sun of Righteouſneſſe.* The former ſets out his *Glory*, this his *Grace*: the former his *Perſon*, this his *Office*: A ſingular Elogy this, no where in all the Scripture again do we meet with the ſame expreſſion, though divers like it and to the ſame effect. He is called, *Jeſus Chriſt the Righteous. Our Righteouſneſſe. The branch of Righteouſneſs. Melchi-zedek the King of Righteouſneſſe*, and *Jehovah-tzidkennu, the Lord our Righteouſneſſe.* And to ſhew that this is Chriſt his principal Title or proper *cognomen* or *ſirname*, (as in our common Mariages the wife doth *Exuere Parentis*, and *induere mariti cognomen*, changes her owne or fathers name into that of her husband) the Church is called alſo, *Jehovah-tzidkennu.* Compare *Jer.*23.5,6. (*Behold the dayes come, ſaith the Lord, that I will raiſe unto David a righteous branch*, &c. *And this is the name whereby* [He] *ſhall be called, The Lord our Righteouſneſſe.*)

1 John 2.2.
1 Cor.1.30
Jer.33.23 and 23.6

neſſe.) with *Jer.*33.15,16. *In thoſe dayes will I cauſe the branch of Righteouſneſs to grow up unto David,* ——*In thoſe dayes ſhall Judah be ſaved, and Jeruſalem ſhall dwell ſafely; and this is the name whereby* [She] *ſhall be called, The Lord our Righteouſneſſe.* They have both one name, and this the higheſt name to both, eſpecially to the Church. This is the *new name* ſpoken of *Rev.*2.17. And that other name God promiſeth to call his people by, *The Lord ſhall call his people by another name.* Iſaiah 65.15 See Iſai. 62.2

Three things ſhall here be ſpoken to.

1. How Chriſt is called the *Righteous*, or *Righteouſneſs.*

2. What *Righteouſneſs* it is we have by and from Chriſt.

3. Why he is called the *Sun* of Righteouſneſſe?

1 Chriſt Jeſus may be ſaid to be the *Righteous*, or *Righteouſneſſe*, in a double reſpect.

1. Of his *Perſon.* 1 *John* 2.2. *Jeſus Chriſt the Righteous.* Who in reſpect of his Divine Nature, is as Righteous as the *Father*, and the *Holy Ghoſt.* This is not that which is ſo much to us; as our *Righteouſneſs extendeth not to God*, ſo this *perſonal Righteouſneſs* of God extendeth not to us in this ſenſe. And in his Humane Nature he is Righteous alſo, who never had ſpot in his ſoul, guile in his lips, ſin in all his life, but one who *perfectly fulfilled all Righteouſneſs.* Pſal. 16.2 Matth. 3.15

2. Of his *Office*; his *Mediatory Office*. This is the meaning of that before mentioned Scripture, *This is the name wherewith he shall be called, The Lord our Righteousnes*; that is to say, this is his Office and Business.

2. For the second. There is a twofold *Righteousnesse* we have by Christ.

1. A *common, general, original* (as I may call it) or *imputed* Righteousnesse, a Righteousnes without us, to which we contribute nothing, we only accept. *We put on this Righteousnes and it clothes us*, as a garment made ready to our hands.

2 A *particular, personal, inherent, actual Righteousnesse*, which some call *imparted* (as the other *imputed*) but not so properly, for both are imparted.

As all are under a *double unrighteousnesse*, so Believers are under a *double Righteousnesse*. 1. One *common, imputed* unrighteousnesse, alike in all, without any *Magis & minus*, good and bad having a like share of guilt and contagion from *Adam*, his sin imputed, his corruption imparted and derived to us. 2 A personal and particular, which we call *actual* unrighteousnesse; and is (besides that imputed guilt and offence,) a particular, *vicious disposition* of the mind unto evil; and is made up of all those anomalous and sinful actions, which are so many Trangressions of the Law of God. This receiveth a *magis* and *minus* in those in whom sin doth

doth not raigne, much more in whom ſinne doth fully raign and command: for among thoſe poſſeſſed with Divels one had but one, and another ſeven, another had a whole *Legion* of Divels.

So is there I ſay a double Righteouſneſs which Believers have. 1. One common and imputed, which is to ſpeak properly, only Chriſt his Righteouſneſſe *perſonally*, but ours *relatively*: His by *operation*, ours by *imputation*. 2 Beſides this, they have a perſonal Righteouſneſs which is made up of thoſe *gracious inclinations* in the heart to every good, and of thoſe many *holy actions* they perform in conformity and obedience to the *Law* and *Pattern* of Righteouſneſſe; of which two (that is, thoſe gracious *diſpoſitions* and *actions*) our perſonal or inherent Righteouſneſs is made up. Now both theſe *Righteouſneſſes* wee have from Chriſt; the *matter* of the one, *viz.* imputed Righteouſneſſe; and the *principle, power and ability* whereby we are carried out and inabled to the other. Concerning which twofold Righteouſneſſe we ſhal lay down briefly theſe few *Theſes*.

Theſ. 1. *Theſe two Righteouſneſſes are never ſeparated, as thoſe two former Unrighteouſneſſes are never ſeparated.*

Theſ. 2. *Imputed Righteouſneſs goeth before, then followeth actual; as is alſo in the two Unrighteouſneſſes forenamed.*

Theſ. 3

Theſ. 3. *Imputed Righteouſdeſſe is alike to all, no* magis & minus, *the ſtrong Believer hath not more, nor the weak Believer leſs of this: inherent righteouſneſs hath different degrees as actual ſin hath.*

Theſ. 4. *Imputed Righteouſneſs is* ſimul & ſemel, *made over to the Believer all at once, and once for all; it admits of no* magis & magis *in the ſame perſon, as of no* magis & minus *in others Believers. Actual Righteouſneſs is gradual and progreſſive, and admits both of more and leſs in divers perſons, and of more and more in the ſame godly perſons.*

Theſ. 5. *Imputed is a righteouſneſſe without us, made ready to our hand, inherent is within us: That coſts us nothing, is an Almes or act of pure grace; Inherent asketh us coſt of pains, prayers, endeavors.*

Theſ. 6. *Imputed only is perfect in this life, inherent only perfect in another life.*

Theſ. 7. *Imputed is the righteouſneſſe of our Surety; inherent of our perſons.*

Theſ. 8. *Imputed is Righteouſneſs to be pleaded before God; inherent makes us righteous before men, and only to be pleaded before men.* Job 9. 15 *If I were righteous (ſaith Job) I would not anſwer God ſo, but make my ſupplication to my Judg.*

Theſ. 9. *The one is the Righteouſneſs of Juſtification, the other of Sanctification,* which ever agree, confirming not deſtroying each other. They touch each other with their *wings*, as the two *Cherubims*, and with

with their faces, look upon Chriſt as their Authour.

3. For the *third*, Chriſt is called the *Sun of Righteouſneſs*, 1 Becauſe hee is the Spring of it; no *light* but from the *Sun* the Fountaine; no *water* from River or Spring, but what comes from the *Sea*; in which reſpect it is ſaid, *There is none righteous, no not one*; *h.e*, in himſelf. None righteous, *but one*; *viz.* Jeſus Chriſt the Righteous. He the *branch of Righteouſneſs*, upon which all fruits of Righteouſneſs do grow. Jer. 31. 15 Phil. 1. 11

2 In Chriſt, as in the Sun is a *plenitude* or *redundancy* of Righteouſneſſe: So *Beza* reads that *Rom.* 5. 18. *Per unam juſtificationem beneficium redundavit in omnes homines ad juſtificationem vitæ.* By one Righteouſneſſe the benefit hath redounded to all men, (*all Believers*) to Juſtification of life: and the Apoſtle calls it, ver. 17 *The abundance of Grace, and of the gift of Righteouſneſs, which reigneth in life by one Jeſus Chriſt.* The Oyl of Grace, coming from the head of our High Prieſt, runs down to the skirts of his Veſture, even to the loweſt Member of his body. And as that increaſing Spring of Oyle in the widowes houſe, which held out till there was no more empty Veſſels to receive it, then ſtopt. 2 Kings 4

3 He is the Sun of Righteouſneſſe, becauſe his Righteouſneſſe is *perfect* and *ſpotleſs*. The *Moon* hath her *Plenilunium*, full light, but it is *ſpotted* and fading. The *Stars* are

ſpotleſs

spotless, but their *light* is *finite*, though they be far greater then the *Moon*; such are all the *Angels* whose Righteousnes (so far exceeding mans) is *spotless*, yet *borrowed* and *finite*. Mans best, like the Moon at Full in six Properties: 1. It is the *lowest* light: 2. The *least* light: 3. All *borrowed* light: 4. *Spotted*. 5. *Subject to decay*: 6. *Without heat*; not able to warm the conscience, and cheer the heart before Gods Tribunal; but we must say with *Austin*, *Va etiam laudabili vitæ*, &c or with *Paul*, *So many as are of the works of the Law, are under the Curse*. But only Christ his garments are *seamless*, and his Righteousnesse *spotless*.

Gal. 3. 10

Our best teares are *foul water*, and need washing. *sighs* unsavoury breath, *Prayers* and Sacrifice are *dung*, our *holy things* have their iniquity; our *bloud* tainted bloud, needing Christs to cleanse it. We need to sorrow for our *sorrow*, to mourn againe for former *mourning*, be ashamed of our *shame*, and loath our selves for our *self-loathing*, and repent of our *repenting* (not in the common sense of some now adayes, who are *above* all these) but because all is no better. When thou hast prayed for pardon, pray again for pardon of that *Prayer*: when thou hast *confessed* many sins, bewaile thy sin in *confessing*; when thou dost *believe* most, cry out, Oh *my evil heart of unbelief*; when thou rejoycest in spirit, bee sad in spirit for such *poor rejoycing*. When thou art got highest, come down with silence

Malach. 2. 3
Exod. 28. 38

as the *Larks* after they have been out of sight, singing their Layes nearer heaven, or with this in thy mouth, *All have sinned, and come short of the glory of God.* Mans best is vanity.

If all the Righteousnesse, Graces, Dutyes, Services, Sufferings of *all the Godly* from the beginning of the world were *in one man*, yea, if all the holiness of the Angels, were imputed to one man (fallen and defiled with sin) yet it would prove a Garment too narrow to wrap him in, he would need the help of Christ still to make it up.

In the day of *Expiation* (the solemnest Gospel day *Israel* had in all the year) four things were done: 1. the *Trumpet* sounded. 2 Every soul was *afflicted*, and upon hard duty of Humiliation. 3 Then were *Sacrifices* offered. 4. But the chief which made it a day of *Attonement*, was that the *High Priest* went into the Holy of Holies, and sprinkled the bloud of the Sacrifices upon the Mercy Seat, and this he did seven times.

Lev. 16

Lev. 16. 14

The Holy Ghost hereby shadowed out to them, what was to be done by us in order to an *Attonement*. 1. The Trumpet soundeth; *i.* the Gospel is to be proclaimed.

2. When the Gospel is proclaimed, every *Israelite* is to *afflict* his soul for sin, that he may partake of the benefit of the Gospel. He must *be in bitterness as for an only son* dead yea, killed, (the *only Son of God* by our sins *killed and slain*,) and as the mourning of *Hada-*

Zach. 12. 10. 11

God whose holiness is pure
Is out of CHRIST Consuming fire
Consume it would the sinnar race
If CHRIST was not an hiding Place

Hadadrimmon in the Valley of *Megiddo*, (where *Josias* was slaine) bitterly bewailing that our sins have slaine the *best King*, the *Only Anointed* of the Lord, the very *breath of our nostrils*.

3. Then are *Sacrifices* to be offered, divers Sacrifices; *i.* All thy *sins* for a whole *Burnt Offering*, thy *Praises* for a *Peace Offering*, thy *Heart* for a *Heave-Offering*, thy whole man a *Living Sacrifice, holy and acceptable, which is our reasonable Service.*

Rom. 12. 1

4 But chiefly we must look to our *High Priests* entrance into the *Holy of Holies*, and that which is done within the *Vayl* (out of our sight) the bloud of Sprinkling, so often sprinkled on the Mercy Seat, that is to say, again and again applied to us: to this we are especially to look: So that if I had repented better, mourned more, had a thousand more Duties, and a thousaud times more Righteousnes, *I would cast away all as dung, that I might be found in Christ.*

Phil. 3. 8, 9

We read *Zach.* 3. 1. *When Joshuah the High Priest stood before the Angel of the Lord, Satan stood at his right hand to resist him*; although he was in his Priestly Vestments. The most holy *Person*, even in the most holy *Service*, when in the *best dress* of Legal and personal Righteousnesse, is clothed with filthy Garments; he needs a *Christ* to deliver him *from Satan*, and change of Garments to cover his nakedness. As all unrighteousnesse cannot *sink* a soul that is *in Christ*, so

all Righteouſneſs of the world cannot *ſave* a ſoul *without Chriſt.*

1. This informs us how true and juſt that of the Apoſtle is, That Chriſt was in all things to have the *Preheminence.* He is not a light, but *the Light*, the *true light*; τὸ φῶς τὸ ἀληθινὸν. Of Lights, not a *Star*, but the *Sun*; of Suns, not the lower, but the higher; the Sun, not of Light, but of *Righteouſneſs.* He is Bread, not common bread, but the *true Bread*, John 6.32. *The Bread of Life*, ver. 35. *Bread from Heaven*, ver. 50. *Living Bread*, ver. 51. The *Bread of God*, ver. 33. He the Shepherd, but the *good* Shepherd: He the *Vine*, but the *true Vine*; the *Pearle*, but the only Pearle of *great price*: He a *Lamb*, but without *ſpot.* He is the chief of the wayes of God. *Applic.* 1 Col. 1.18 Ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων. John 1.9

2 This ſhewes us where *Righteouſneſſe* is to be had, and where onely. There is but *one Sun* of Righteouſneſſe for the Church, as one Sun for the world; we may *ſeek* Righteouſneſs and *loſe* by ſeeking, *Rom* 9.31. We may attempt to build a *Babel* to reach heaven with our own Duties, and God pulls it down. *In te ſtas, & non ſtas*, ſaid St. *Auſtin.* But *go forth* (as *David* ſaid) *in the ſtrength of the Lord*; *and make mention of his Righteouſneſs, and his only.* The weak *Ivy* climbing up, and claſping about the Oak, lives and continues green all Winter, ſtands while the Oak ſtands, though it hath no ſtem or ſtalk of his own to bear it. But we are like to little Pſalm 71.16

tle

tle children which learn to go, who having nothing to hold on, hold on their own clothes, which throws them down. Rely alone on Christ for Righteousnesse. A house whose foundation stands partly on a rock, and partly on the sands, stands no firmer then if all stood on the sand, that part puls down the whole. Thou must *lose thy own Righteousnesse*, that thou maist *gain* Christ.

3. This shewes us what a difference there is between *Adam* and Christ. *Adam* a *Sea of Unrighteousnes*, Christ a Sea of *Righteousnes*. *Adam* a *falling Star*, a blazing Meteor, who fell with *Lucifer* that bright Morning Star, and suffered a total Eclipse; Christ a *Sun*, a fixed *Sun* of Righteousnes. The two *great Luminaries*, the Sun and Moon, are only discernably Eclipsed; so these two great Creatures, Angels and Men. The greater Luminary, suffered a *final* (not *total*) eclipse; all the Angelical Nature fel not. The less, a *total* (not a *final.*) The greater, contrary to what is in the course of Nature, suffered the greater Eclipse. But *Adams* was a sad Eclipse; He lost all his Righteousnes and Light for the time, as did the Angels: He conveyes to us nothing but sin and wrath. We may sadly say, that of the first *Adam*, which was said of Christ, Phil. 2. 7 ἐκένωσεν ἑαυτὸν, (and ἐκένωσεν ἡμᾶς too) he emptied *himself and us*, and *became of no reputation*. He was as that wormwood Star, that imbittered all. A very *pit* or lake of mire to

to defile us, but Chriſt a *fountain* of Righteouſneſſe opened to cleanſe us, and he takes away all unrighteouſneſſe.

4 How ſhould this conſideration, that Chriſt is the *Sun of Righteouſneſſe*, endear him to us, and heighten our eſteem of him! Who can give unto God the praiſes due for the benefit of the *aire* we breath in, and of the *Sun* whoſe light we walk in? But for this Sun of Righteouſneſs, by whom wee are both Juſtified and Sanctified, enlightned and enlivened, what praiſes can be given unto God ſufficient for ſuch a Mercy? It was Righteouſneſſe we wanted more then light. The Sun had not loſt his light, nor *Adam* his ſight by the fall, but all that Righteouſneſſe wherewith he was adorned: we needed not a new Sun in the Heaven to lighten the body, but a new Sun of Righteouſneſſe to enliven the ſoul. Clothed with this Sun, the Church may preſent her ſelf before God, and is without ſpot or wrinkle or any ſuch defect. One Garment made for the High Prieſts fitted *Aaron*, and all his ſucceſſors, they had no other. One garment of Righteouſneſs fitteth Chriſt our High Prieſt, and all his Members.

Rev. 12. 1.
Epheſ. 5. 27.
Exo. 29. 29, 30.

5. Yet here is a *Caution* to bee entred. Chriſt is to *all a Sun*, not to *all* the Sun of *Righteouſneſſe*; the *light* of the *world*; but the *Righteouſneſs* of *Saints*, whoſe properties we ſhal here ſet down.

Revel. 19. 8.

1. That of the Text, only *ſuch as fear his*

Name, have these promises made to them. 1. That he shall be a *Sun of Righteousnesse* to them. 2. *Rise* and shine upon them. 3. Embrace and cover them with his *wings*. 4. And therewith *heale* them. 5. That they shall *grow* as the thriving, fatted, wel attended *Calves in the stal*. But all these shall be made good to none but such as truely fear *him*.

2. To such as do *believe* Christ is a Sunne of Righteousnesse, a stone elect and precious; to such *as believe not, he is onely a stone of stumbling, and rock of offence*. 1 Pet. 2. 7, 8.

Rom. 3. 22 *The righteousnes of God which is by faith of Jesus Christ to all, and upon all that believe, for there is no difference*: not between believer and unbeliever, (as if asserting *Universal redemption*) but between a weak believer and strong believer, as asserting an equal Justification of all true believers.

Rom. 10. 5 *Christ is the end of the Law for righteousnes to every one that believeth*. None but such as have the eye of faith, have benefit by this Sun, as only those who looked up to the Serpent received cure.

3. To whom he is made of God, *wisdome and Sanctification*; to them he is also *righteousnes* and redemption. He is *made to us*

1 Cor. 1. 30 *of God, Wisdome, Righteousnes, Sanctification and Redemption*. We must not pick and chuse, take *two*, and leave *two*. As Christ, so the Christians garment is made up of *four* quarters; but they must not be divided. Ma-

ny would be content Chriſt ſhould be *Righteouſneſs* to them, who deſire not he ſhould be *Wiſdom*; All deſire he ſhould be *Redemption*, few care for his being made *Sanctification* to them. But Chriſt will be all or none.

As there is a *golden chaine* of *Decrees*, Rom.8.30. *Whom God hath predeſtinated, he hath called, whom called juſtified, whom juſtified glorified*; ſo that he that looketh to have benefit by the one, muſt bee ſure to hold faſt all the other. So there are four other *golden chaines* laid downe in Scripture.

1. That golden chaine of *Graces*, 2 Pet.1.5 *Add to your Faith Vertue, to Vertue Knowledge, to Knowledge Temperance, to Temperance Patience, to Patience Godlineſs, to Godlineſſe brotherly Kindneſſe, to it Charity.*

2. Of *Beatitudes.* Mat.5.3,4.&c. *Bleſſed are the poor in ſpirit. Bleſſed they that mourn, Bleſſed are the meek*, &c.

3. Of *Duties*; laid downe, 1 Theſſ. 5. 16,17, 18. *Rejoyce evermore, pray without ceaſing*.&c.

4. So of *Priviledges.* 1 Cor.1.30. *Chriſt is made to us of God, wiſdom*, &c. Now in all theſe golden chains, hold one, hold all; break one, loſe one, loſe all.

4. Chriſt is the Sun of Righteouſneſſe only to thoſe who *diſclaim* all other Righteouſneſſe and ſtick to his. *I count all but loſs and*

Phil. 3. 9

dung that I may win Chriſt, and be found in him, not having mine own Righteouſneſs which is of the Law; but that which is of the faith of the Son of God, the Righteouſneſs of God by faith. We muſt make *loſs* of our Righteouſneſs, (*durus ſermo*) or it will *loſe* us; and make *dung* of our Righteouſneſs (*fœtidus ſermo*) defiling the Tophet of our Sacrifices, or it will *defile* us. Dung might do well in the *field*, not in the ſtreets; in the *ſtreets* better then in the *houſe*; in the *houſe* better then in the *Church*, and on the *Altar*. It makes a bad perfume, an ill ſacrifice, therefore God commanded the *dung* and *skin* of the beaſt ſacrificed ſhould be carryed out of the Sanctuary, and burnt in the field. Our Righteouſneſs and Goodneſs may extend to men, not to God; may benefit the *Commonwealth*, but not fit for a Sacrifice: It is all but skin and dung, which we muſt carry and burne without the Camp. In this ſenſe that may paſs for Orthodox. *Bona opera ſunt pernicioſa ad ſalutem.* If *I ſhould waſh my ſelfe with ſnow water* (ſaid *Job*) *and make my hands never ſo clean, yet thou ſhalt plunge me in the ditch, and mine owne cloathes ſhall make me be abhorred.* *Mordecai* might not come into the Kings Court in *ſackcloth*, nor we into God in our owne *Humiliations*; nor the faire virgins come into the ſame Kings preſence till beſides their own native beauty they had been *purified* according to the *Kings* appointment. The Prieſts were to put off their own

Exod. 29. 14. Lev. 8. 17

Cave non tantum à malis operibus, ſed etiam à bonis. Lutb.

Job 9. 30, 31

Eſther 4. 2

2. 12.

and put on the *holy Garments*, whensoever they came into Gods presence. Kings suffer no Money to go in their Dominions, but what hath their own Stamp. God will be paid in no Coyn but Christs. He that ran to the *City of Refuge*, was to leave all houses and *Castles* of Strength, and only abide in his Sanctuary, if taken out of it, he might dy. Over the Ark was the Mercy Seat, over the Mercy Seat a coveting. *Law* and *Works* need *Mercy*, Mercy needs a *covering*; that Gods Mercies which are over *all his owne works*, may cover even our *best works*. Numb. 35. 26, 27

5 If Christ be the *Sun of Righteousnesse* let us (as followers of him) bee *Stars* of Righteousnes. Righteousnesse makes one *man more excellent then his neighbor*. It is the glory of God, called oft the *Righteous God*; of Christ, he called *Jesus Christ the Righteous*; of the Holy Ghost, whose fruit is in all *Goodness*, *Righteousness*, *and Truth*; It is the paving of Gods Church; *The Kingdome of God is Righteousnes and Peace*. The members of the Church Militant must be all *Righteous*, *Isaiah* 60. 21. And all in the Church Triumphant are called *the Righteous* *Mat.* 25. 37. Prov. 12. 26 Rom. 14. 17

Righteousnes is Gods *clothing*; our *Ornament*, the *Priests Vesture*, Psal. 132. 9. the Brides *attire*, *Rev.* 19 8. The Christians *Armor* on the right hand, and on the left, 2 *Cor.* 6. 7.

But we must distinguish here; there is a twofold Righteousnes, { 1. *Dangerous.* 2. *Safe.*

1. There are four *kinds* of Righteousnes which are *dangerous.*

1. The *seeming Righteousnesse*, which is not real, but counterfeit. *Simulata Sanctitas, duplex iniquitas.* Sincerity commends Sanctity, and Truth Righteousnes; the one is the *warp*, the other the *woof* of the Christians garment; if the *plague of Hypocrisie* had taken the warp or the woof, the whole garment or web was to bee *burnt.*

Δικαιοσύνη τῆς ἀληθείας. Ephes. 4.24. Lev. 13.32

2 *Semi-Righteousnes*, which is *partial*, not *universal.* In this sense true Righteousnes must not be single, but *double*; to God and man. *Moses* came with the *two Tables in his two hands.* Our *Armor of Righteousnes must be on the right hand* (to God) *and left* (to man.) The Pharisees were double hearted and double tongued, and but *one handed* Professors, paid Tyth Mint, Rue and *Cummin*, their *petty* Tythes, but kept back the *greater* Tythes; the sheaf of Mercy, Truth, Righteousnes.

Deut. 9.19 2 Cor. 6.7

Matth. 23.23

3, The *decaying Righteousnes*, which was *as a morning cloud, or the morning dew*, growing lesse and lesse till the *cloud* is vanished, and the *dew* dryed up, not as the *morning light* which shines more and more to a perfect day. This hath many a terrible Threat denounced

Hosea 6.4

denounced against it, more then any *unrighteousnes.* See *Ezek.*3.20. and 18.24, 26,27.

4. Thy *Self-conceited-Righteousnes*, or any Righteousnes of thy owne *confided* in. Our Saviour in the Parable of the Pharisee and Publican, doth cut down all this Righteousnes: *He spake the Parable to such as trusted in themselves, that they were Righteous.* Luke 18.9 They were their owne *Creed*, and their owne *Saviours.* The like *Ezek.*33.13. *When I say to the Righteous, he shall surely live; if he trust in his own Righteousnesse,* —— *all his Righteousnes shall not be remembred.* Better no Righteousnesse at all, then so much as to trust in. *Be not righteous overmuch.* Eccles.7.16 Wee pity the ignorance of such as make the *Creed a Prayer*; they are as much to blame who make the *Decalogue a Creed.* Our best Righteousnes makes but a bad Saviour. It may be an *evidence* of *Sanctification*, not an *Advocate* for *Justification*, not the *Surety* for our *Satisfaction*, but our *Security* for our *Sanctification.* When the *Moon*, full of her owne light, goes from the Sun, she loseth all; and when in her *wain* she approacheth the Sun and keepeth following him, she reneweth and increaseth her light againe to a *fulnes.*

2. There is a *good* Righteousnes, whereof there be four *kinds* or *degrees.* 1. The *Philosophical*: 2. *Pharisaical.* 3. *Evangelical.* 4 *Divine*, or Righteousnes of God.

Two of these are *External*, two *Internal*, all of them together make perfectly righteous before God and men.

1. The first and *lowest* Righteousnes, is that we call *Civil*, Moral, or *Philosophical*. The Righteousnes of *Nations*, taught in their Schools, and practised in their Polities. This alone is enough to make one to become *bonus Civis*, but is the lowest ingredient, which joyned with the other three, makes also the *bonus Christianus*. This is not to be spoken against; the world is not so full of it. The Prophet complaineth that God had a Controversie with his people for want of *moral honesty*. *There is neither Mercy, nor Truth, nor knowledg of God in the Land, but swearing, lying, killing, stealing, and committing Adultery and bloud touching bloud.* Say not this is Heathenish Divinity; it is Christian too; but is their *highest point* in Divinity and our *lowest*; where theirs ends, ours is to begin. It is not to be neglected then, but *outstripped*, neither to be rested in nor laid aside. The Heathen shall sooner be saved with this, then the Christian without it.

Hosea 4. 1, 2

2. of *Duties*, *Matth.* 5 20. That *Philosophical*, this *Pharisaical*; that good, this better; that the effect of the *Law unwritten*, unless on the stony Table of Mans heart, this of the *Law written* in Tables of stone. This we call *legal* Righteousnes, or Righteousnes of *Works*, which is not to be spoken against

againſt neither, but countenanced. Religion teacheth not to lay aſide Holy Duties, but perform them better; not to fail in one, but abound in all; not to call any *Duty* or *Commandment little*. This was the Righteouſneſs of *Zachary* and *Elizabeth*, *who walked in all the Ordinances of God blameleſſe*. Of this the Apoſtle ſpeaketh, *He that doth Righteouſneſs is righteous*. Matth. 5.19 Luke 1.6 1 John 3.7

3. The third Righteouſneſs is of *Graces*: This an *inward Righteouſneſſe*, better then both the former, and that which commends them. This the *Evangelical* Righteouſneſs, made up of Evangelical *Graces*, Faith, Love, Repentance, Obedience, good Conſcience, *&c.* This the Righteouſneſs of the Goſpel, or *Law of Faith*. This exceeds the Righteouſneſs of Philoſophers, and of Scribes and Phariſees. They had the outward *works of the Law*, without an inward *work of Grace*: But this Righteouſneſs Grace advanceth and urgeth, *The grace of God which bringeth Salvation, teacheth us, that denying ungodlineſſe and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent evil world*. And *Rom.* 5. *ult. Grace doth raign by righteouſneſs to eternal life. Yield your members ſervants to Righteouſneſs unto Holineſs*. Titus 2.11,12

4. The fourth and beſt of all, is the *Righteouſneſs of faith*, or the Righteouſneſs of *Chriſt*, which commendeth all the former and exceeds them. This is called the Righteouſneſs

ousnes of *God* for three Reasons. 1 *Wrought*
Phil. 3.9 by the *Son of God*. 2. *Accepted* by the *Father*. 3. *Applyed* by the *Spirit* of God.

The Christians *garment* is made up of these four; the three first insufficient without this. We must not as the Souldiers, make four of one, but one of four; dividing these and take each one of us a part, (the Heathen *Civility*, Pharisees *duty*, the Professors *Piety*, and the Believers *imputed Righteousnesse*) but make up a whole garment of these four quarters, as the Israelites garment was to be, and
Deut. 22.12 Num. 15.39 bound about with one border or fringe of sincerity.

Christ and all his followers are clothed alike; he *in white, sitting on a white horse*, Revel. 19.11. They so, *ver.* 14 And the *Lambs wife* hath the same garment also; all in *white*, this difference only, that Christ his Garments are white as *snow* or *wool (native, undied)* the purest white; ours of *linen*, not white *naturally*, but (made so) *by washing*. These have washed their garments
Rev. 7.14 in the bloud of the Lamb, and made them white.

CHAP

CHAP. XX

All the godly are such as fear the name of God.

But to you that fear my name.] Here we come to the third thing, from the description of *Christ* to the description of the *Christian*. 1. When they are at *worst*, *Such as fear his name.* 2. When at the *best*, *Such as grow as Calves in the Stall.* From the former our Observation is.

That it is the constant disposition of every true Christian (the least of the flock, the meanest in the Kingdom of Heaven) to fear God, and to fear his name. Mal. 3. 16. Observat.

There they are described to be such as fear the Lord, and thought on his name. Wicked men may fear *man*, they *God*; wicked fear *death*, those *sin*; they fear Gods *wrath*, these his *name*. The *highest* of the Godly can *trust* in his name, these can but think on it sometimes; The highest Saint can *glory* in the name of God and praise it, *In God we boast all the day, and praise thy name for ever.* Psalm 44. 8 All that these poor Saints can do, is to *fear*, (hardly say they *trust* in, never yet could say, they *glory* in) the name of God. Death is to the natural man φοβερῶν φοβερώτατον, of all terribles most terrible. The Lord is to the Spiritual man, *timendorum maximè timendus*, stiled *He that is to be feared.* Psalm 76. 12 And the name of God is to the gracious heart φοβερῶν φοβερώτατον, Of all dreadfulls the most dreadfull:

That

Deut. 28 58 *That glorious and fearful name, the Lord thy God.*

The Godly are alway men of fear, subject to three sorts of *fear*.

1. To a *natural fear*. This a good (at least a lawful) fear. Thus *Jacob* professed he feared *Esau*; and *Jehoshaphat* had much of this fear upon him, when he understood of the many enemies that combined against him; this comes from the apprehension of apparent danger, when danger is great, and our help *little*. Thus may all the godly safely fear death, pain, poverty, shame, prisonment, and fly sin the cause, and all other evil occasions of them; *the Wise feareth and departeth from evil*. Grace destroyes not nature, but reformes the evil of it.

Gen. 32. 11. 2 Chron. 20. 3

Prov. 14. 16

2 There is an evil fear (*inordinate and immoderate fear*) which sometimes a Godly man is incident to, and overtaken with; for which they are to be chidden and reproved; *Why are ye fearful, O ye of little faith?* Too much fear, and too little faith alway go together, when *danger* is *great* but the *doubts greater*. *Help* is little, and their *hopes* lesse: Against this the Godly are often encouraged, cautioned, charged to beware of it. This is to bee *resisted*, at least restrained: to bee *moderated*, if it cannot bee *mortified*.

Matth. 8. 26

3 *Religious* fear: *Noahs* εὐλαβεία. *By faith, Noah warned of God, was moved with fear*: This is a Religious fear, and for its excellency

excellency is put for the whole of Religion and *Devotion*: εὐλαβεῖς, *men fearing God,* (tranſlated) *Devout* men. Therefore whereas we are often charged againſt the two former, that we have not too much of them, we are as oft charged to get more of this, which we can never have too much of, 1 *Sam.* 12. 24. *Exod.*20.24. *Matth.* 10. 28. *Fear not; but fear, again Iſay, fear him.* Get a double meaſure of this holy fear to fortifie the heart againſt theſe two former fears. Acts 2.5 and 8.2

This Religious fear hath a twofold object { 1. *Evil*, and is a fear of *abhorrence*. 2. *Good*, and is a fear of *reverence*.

1 *Evil* is to be feared with fear of *Horror*.

1 Evil of *puniſhment*. 1 *Temporary judgments*. *I am afraid of thy Judgment, my fleſh trembleth for fear of thee.* Deſtruction from God was a terror to me (ſaid *Job*) and ſo a curb from ſin. The *love* of God is the only *conſtraint* to good; and the *fear* of God to the Godly the onely *reſtraint* from evil. Pſal.119. 120 Job 31.23.

2 *Spiritual* Judgments. *I was afraid* (ſaid *Moſes*) *of the anger and hot diſpleaſure of God.* Deut.9.19

3. Moſt of all, *Eternal* Judgments. - *Knowing the terror of the Lord. How fearful is it, to fall into the hands of the living Lord? Our God is a conſuming fire,* 2 Cor.5.11 Heb.10.31 and 12.29

2 *Evil of ſin*, yet more then all the former. This is the mother of all theſe three *fatal Siſters*. There were no cauſe to fear *Temporal*,

Temporal, *Spiritual*, or *Eternal* evil, if not for this evil of sin. Sin hath filled earth with *bryars* and *thornes*, the body with *Diseases*, the mind with *grief*, head with *cares*, soul with *Terrors*, labors with *toyl*; yea, sin hath put that *brimstone* into *hell*, and kindled that fire there, yea, hath carryed *fire* into *Heaven*, and put *wrath* into *God*.

This is to be feared with a fear of abhorrence and abomination; a wicked man may forbear sin, the godly *fears*, flyes, hates sin, *He feares an oath. Job feared God, and eschued evil.* He feared God *much*, but sin *more*; *God* with fear of *Reverence*, *sin* with fear of *defiance*, both with a *Religious* fear. This one fear well feared, expels all other fears. The heart full of this holy fear of sin, hath no room to entertain any base tormenting fears,

Eccles. 9. 2
Job 1. 1

2 *Reverential* fear is the fear of *God*, and is twofold.

1. *Of lower Saints, proceeding from more weakness, and arguing less perfection*, which fear hath *pain*, doubt, perplexity, torment, and is that we call the spirit of *bondage*, that shuts out confidence and rejoycing. And ariseth from these five causes: 1 From the apprehension of Gods infinite *holiness*, purity, and therefore jealousie and indignation against sin and sinners. 2. From the apprehension of the *Lawes strictness*, rigor, and severity. 3. The dreadful *threats* of Gods wrath against sinners. 4. Then the confi-

1 John 4. 18

conſideration of their own *deep guilt*, great frailties, manifold imperfections: laſtly, which adds to all the reſt, the apprehenſion of God at a *diſtance* to them, and not yet in a *Covenant* relation.

2 *Of the higher Saints, arguing leſſe weakneſſe, and more Perfection:* therefore when this entereth, the other endeth. *God hath not given us the ſpirit of fear, but of power, love, and of a ſound mind.* This fear argues perfection and the beſt conſtitution. *Job a perfect man fearing God.* This *ſpirit of fear* was upon our Saviour. This ariſeth from the apprehenſion of God in relation, and in Covenant with us, as our God. 2 Tim. 1.7 Iſai. 11.2

Theſe fear God 1. As a *ſervant* his Maſter, whom he *ſerveth*; as a *ſon* his father whom he *honoureth*; as the *Wife* her Husband whom ſhe *loveth*. This is a moſt gracious fear, *timor amoris*, the fear of Love. Malachi 1.6 Lev. 19.3 Ἵνα φοβῆται τὸν ἄνδρα. Eph. 5. 33

2 They are ſaid to *fear his Word*, and to tremble at it, *Iſai.* 66.2. Where Gods Word comes, there comes power, and cauſeth fear, one rebuke thence ſhaketh and aweth the heart more then a thouſand ſtripes doth a profane fool. This is *timor obedientiæ*, fear of obedience.

3. They *fear his name*. They count Gods name the moſt holy, reverend, and fearful of all things in the world. *That thou maiſt fear that glorious and fearful name, the Lord thy God.* Deut. 28.58

God. Of this the Godly are very tender, so feared God, and therefore feared lest his sons might *pollute Gods name in their hearts*. Others would not that their owne name should suffer, these that Gods. This is *timor honoris*, the fear of honor.

Reas. 1. The first Reason of this Point, why it is the constant disposition of all the Godly, even the least of them, to fear the name of God, is, Because this fear is the *initial grace*, the *first* grace that appears & taketh heavens

Psalm 111.10 *Alarum. The fear of the Lord is the beginning of wisdome.* Before *knowledg* of God, *faith* in God, *acquaintance* with God, *dependance* upon God, *delight* in him, comes *fear*. The *Spirit* in his first approach injects *fear* as the first *seed* of Grace. The Spirits businesse is first to be a spirit of *Bondage*, afterwards of

Rom. 8. 15. *Adoption*: First, to *convince* of sin, after-
John 16, 8 wards to discover *Righteousnesse* and *Judgement*. But fear is the *holy porch* at which all Grace enters. In the first *conversion* of a stout and secure sinner, Gods Spirit falls to undermining his hopes by strong convictions of his sin and misery; then is *Fear* awakened: Fear taketh the Alarum and calls up *Conscience*, Conscience awakens *Repentance*, Repentance *Faith*, Faith calls up *Prayer*, Prayer looks after the *Promise*, Promise runs to *Christ* and awakens him, as did the Disciples

Matth. 8. 25, in their storm, *Lord, save us, we perish*: But *Fear* begins. A little more fully to describe this, conceive it thus.

Convi-

Conviction calls upon a ſinner, Look well about thy ſelf, *What meaneſt thou, Oh ſleeper?* Wilt thou dye in a ſleep! Up *Fear*, ſee the danger, hide thy ſelf, ſeek to eſcape for thy life, now deliver thy ſelfe as the *Roe*: *Fear* ſaith, *I exceedingly quake and tremble*, God is angry, I am in great danger, alone I cannot ſecure my ſelf: Now help *Fear* all you other *Graces*; up *Conſcience*. *Conſcience* ſaith, I am *troubled* and would relieve *Fear*, but thou muſt help me *Repentance*; beſtir thee *Repentance*, break off ſin without delay. *Repentance* ſaith, I would *eaſe* Conſcience, and *ſecure* Fear; help *Faith* at a dead lift, or I can do no good. *Faith* ſaith, I would help *Repentance*, but thou muſt help me *Prayer*, (as *Iſrael* in their fear came to *Samuel*, intreating him not to *ceaſe to cry to God for them*; ſo) Faith ſaith, *Prayer* cry aloud, be not ſilent, take no repulſe, pray not coldly, but plead, intreat, beg for thy life. *Prayer* ſaith, *How ſhould I help, if the Lord help not out of the floor or wine preſſe of the Promiſes?* Now for a *Promiſe* to deliver Fear, eaſe Conſcience, ſecure Repentance, ſatisfie Faith, and keep up Prayer! Come ſome *precious Promiſe*; how do I long for a Promiſe! *Promiſe* ſaith to *Chriſt* as the Gibeonite to *Joſhuah*, Lord, *ſlack not thy hand*: Lord, *remember thy Covenant and Word, wherein thou haſt cauſed thy ſervant to put his truſt*. Or as *David* in another caſe to *Jonathan*, his boſome friend,

Jonah 1.6

1 Sam. 6.7, 8

Kings 6.27

Joſhuah 10.6

Pſalm 119.49

1 Sam. 20. 8, 9 *Thou hast brought thy servant into a Covenant of the Lord with thee; deal thou kindly therefore with thy servant, deliver me not up to thy Fathers displeasure*; but mediate for me, hide nothing from me, let me know whether thy Father be angry or pleased. Here is nothing but *fear* all this while. But then Christ answereth the poor soul in the words of *Jonathan*, *Fear not, far be it from thee: If I knew that evil was determined against thee, I would tell thee.* Go in Peace.

1 Sam. 22. 23 *He that seeketh thy life, seeketh mine, abide with me, and thou shalt be in safety*, as *David* said to *Abiathar*. Then is all quiet, and Conscience secure: But you see Fear stands *Sentinel* and procures this safety. The Spirit of God is the *Spring*, but holy Fear is the great wheel, or else the *weight* that sets all a going. No *cares*, no *prayers*, said *Melancton*; no *fears*, no *hopes*.

Si non curarem non orarem; si non timerem, non crederem. Reas. 2.

The second Reason. As it is the *initial first* Grace, so it is the *last*, yea, the *lasting* and *standing* Grace. When we can speak but *little* of Faith, Hope, Love, and *nothing* at all of Assurance; Yet saith the soul, I cannot deny this: *I fear God*, said *Jonah*, though he fled from him: or as the poor *Egyptians* in that sore famine, fell down before *Joseph*, *We cannot hide this from thee, we are ready to perish, our store is gone, money spent, shall we dye at thy foot for want of bread? Take our Lands, make us Servants, but let us live.* This fear is the *lasting* Grace; therefo

Jonah 1. 9

Gen. 47. 19

therefore as it is called, *The beginning of wiſdom*, Prov. 1. 7. ſo the *fear of the Lord*, (ſaid *Job*) *that is wiſdom it ſelf.* And *Eccleſ.* 12.13. it is called the ſum and final *concluſion of the whole matter.* So that when God promiſeth, his people ſhall not depart from him, he puts his fear into their hearts. Two things make us ſafe, engaging God and the ſoul reciprocally. *His Love to us, that he will not depart from us to do us good; and our fear of him, that wee ſhall not depart from him.* Job 28.28 Jer. 32.40

3. This is the *loweſt* and the abiding Grace, when Grace is at the loweſt ebb. As *Charity* in Heaven, ſo *Fear* on earth never *faileth*, but when *Propheſies* fail, and *tongues* ceaſe, and *faith* languiſheth, *fear* remaineth. As when the body is in a ſwoun, there is no part ſtirs, the eye is ſhut or ſet, breathing not diſcerned, pulſe not felt, yet there is life, becauſe there is yet ſome *warmth*, all not cold and ſtiffe. So when the ſoul is in the ſaddeſt deſertion, or under Temptation, when there is no *motion* heavenward will to be diſcerned, no affection, no delight, no breathing as formerly in Prayer, no looking of the *eye* after a *Promiſe*, or Chriſt there: Meat is refuſed, Ordinances are unſavoury, yet *well fare* this precious grace of Fear, the *minimum quod ſic*, the *primum vivens & ultimum moriens* of the new Creature, all is not dead, the caſe is not deſperate; it keeps the ſoul warm, from being ſtark *Reaſ.* 3

cold and ſtiffe in ſin. I cannot ſay, but yet I fear God, I *fear ſin*, and I *fear Hell*: This is the deſcription of a Chriſtian in the loweſt ebb. *Who is among you that feareth the Lord, and obeyeth the voice of his Servant, that walketh in darkneſs and hath no light? let him truſt in the name of the Lord, and ſtay upon his God.*

4. This is the conſtant *frame* of the new heart, and the *ſtamp* of Gods workmanſhip in the new Creature, *I will put my fear into their hearts that they ſhall not depart from me.* There grace *begins*, there it *continues*, there it *increaſeth*, there it never *departs* nor ends. This fear is to the ſoul, as the pulſe to the body, *Primum movens, ultimum moriens*; moves with the firſt, and to the laſt. The leaſt Infant, ſtrongeſt young man, feebleſt old man, all have their *pulſe* continually beating. One hath no ſight, another no hearing, another is lame, another ſleepeth, and all the Senſes faſt bound, but no living man but hath his *pulſe* ever moving. The godly ſoul ſometimes mourneth, ſometimes rejoyceth, ſometimes believeth, ſometimes doubteth, ſometimes prayeth, ſometimes cannot pray, but *alwaies feareth*; and *bleſſed he that feareth alwayes*, Prov. 28. 14.

We may ſay the ſame of this *Grace* of Fear which the Philoſopher of the *Senſe* of *Feeling*. 1. It is *ortu primus*, the firſt thing that appears. 2. *Duratione ultimus*

It continues longeſt, begins with the beginning, and endeth not til the end of life. 3. *Uſu maximus*; ſight, hearing, ſmelling, taſting, not ſo neceſſary to life; without them there may be life, but *feeling* gone, life is gone; ſo without many other gifts, parts, abilities, and the exerciſe of other graces, (at preſent) ſuch may live, never without this fear. 4. *Hominis optimus*, Man the *beſt Creature*, hath the quickeſt *touch*, (other Creatures exceed man in the four other Senſes) and the *beſt Chriſtian* the *moſt* fear. 5. Yet as he ſaith of *Tactus*, it is *uſu ſummus, nobilitate ultimus*, it is the ſenſe of the leaſt *Nobility*. We prefer an eye, ear before it; ſo this *principal* Grace of Fear is little eſteemed; it careth for us *moſt*, we care for it *leaſt*, and we ſet it far behind Hope, Joy, Confidence, when it may be better then them all.

1. This informes us, that all *Chriſtians* are not of a *ſtature*, nor are all *Graces* to be alwayes found in every *Believer*. Some are *Cedars* in *Lebanon*, ſome as the *Hyſſop* by the wall, or as bruiſed reeds: Some as *fatted Calves* in the ſtall, well fed, well living, fat and fair and full of life and lightſomeneſs. Some as *chickens* not fully hatched, or as weak tender chickens, that droop and hang the wing, that need the warmth of the wing to cheriſh them. Some godly ſouls are *all their their life time ſubject to bondage, and kept low with fears*, can never *Applicat.* Hebrews 2.15.

ver get over the fear of death; yet the Ap
stle saith, *Christ hath delivered these.* So
are shut up long in the Prison of unbelief,
God shuts them in, and will let them out,
doth shut them up in Mercy. *God sh*
Romans 11.32 *them all up in unbelief, that he may have m*
cy on all. *Unbelief* is Gods *Prison, Pref*
tion Satans *Palace*; better to be *bound*
Gods prison, then to dwel in Satans p
lace. Gods people are called his Prisone
Zachary 9. 12 *Prisoners of hope,* his flock a *Poor flock,*
11.7 *flock of slaughter* (in their own apprehens
appointed as sheep for slaughter) yet G
promiseth to feed them. Those who fe
God most, may have most fear of *Hell*; a
though they *fear* and fly sin, they fear th
shall never fly *damnation.* They have som
times failing of eye, and faintings of hea
rottennesse in their bones, yet is God t
Hab.3.16,17 God of their Salvation. When the wick
who make a mock at sin, and sing *Peace, Pe*
to themselves in life, shall at death cry ou
Despair, despair. The trembling Believ
Prover. 14.32 who cryes *Fear, fear* in his life, shall si
Hope, hope in his death. There is alw
least fear of their damnation, who fe
damnation most, and sin more, the cause
it. A thousand times better *fear* witho
danger, then *security* without *safety.*

2 This secures the state of such po
Believers, who have only this grace of fe
in them, without the perception of any
ther at present. I may say to all those,

after another, as *Abſolom* to every Iſraelite that came neer him, yet without falſehood and flattery, *See thy matter is good.* To thee this Promiſe belongs, believe, urge, pray, wait for it, it wil not ly: the viſion of it is for *an appointed time*; if it tarry, do thou alſo tarry. The *Sun* ſhall riſe upon thee one day, and thou ſhalt ſee the deſire of thy heart. Yea the day-break is paſt already where this holy fear is wrought; it is the *gray* and dark *morning* foregoing a fair day. The *Lord delighteth* (that is, is more then ordinary pleaſed) *in ſuch as fear him*, ſaith the Pſalmiſt. And next to the *holy* Angel in Heaven, the *humble* Saint on earth is the fitteſt Manſion for the *High and Lofty one*, who will *dwel with him that is of a contrite heart, and trembleth at his word.*

2 Sam. 15. 3

Hab. 2

Pſal. 147. 10, 11

Iſaiah 57. 15 and 66. 2

Object. *But I have ſo many fears.*

Anſw. The more is thy ſecurity. *Vis in timore ſecurus eſſe, ſecuritatem time.* Fear nothing but *ſecurity*, and thou haſt beſt *ſecurity* againſt *fear.*

Bern

2 Thy fears are *Religious* fears, thou feareſt *evil* with fear of *abhorrence*, *God* with fear of *Reverence*, dreadſt his diſpleaſure, art tender of his diſhonour, obeyeſt his Word, graſpeſt for his favour: *fear not*, only thus fear ſtill and thou art ſafe.

3 Chriſt his method is to *kill and make alive, wound and heal*; as *Joſeph*, he ſpeaks roughly at the firſt; he cut down *Saul* at *one blow* to make him a choſen Veſſel; hee

darts hell into the conſcience. He comes
Malachi 3.2,3 with *fire* and *ſoap into his Temple, and who may abide the day of his coming?* His eyes are as a flame of fire, in his hand a fan, in his mouth a two edged ſword. There are *two notable* dayes of the Lords coming, the *two ſaddeſt* dayes of all others. 1. To the *godly* here, who in the firſt appearing of Chriſt in their Converſion are in bitterneſſe, when they ſee him whom they have pierced, and they mourne becauſe of him, as with the mourning for an only Son; a *ſad, unforced, unfained, renewed, long laſting*, and *heart breaking* mourning. 2. The *other day* is more ſad, when Chriſt ſhall come in the
Revel. 1.7 clouds, then *ſhall all Tribes wail becauſe of him.* The wicked that never mourned here *penitentially*, ſhall mourn *deſpairingly*. But where the firſt *mourning* is paſt, the firſt *woe* is paſt, and the laſt mourning is prevented. The way to Heaven lyes by Hells Suburbs;
1 Sam. 14.4 and to Salvation by *Sheneh* and *Bozez*, nothing but ſteep and ſharp Rocks on the one
1 Kin. 19.11, ſide and the other. The *whirlewind, earth-*
12 *quake, fire*, then the *ſtill voice* to *Elias*. The
Geneſis 15 *horror of great darkneſſe*, the *ſmoaking furnace*, the *Lamp of fire*, then the *Covenant* to *Abraham*. The Fullers *ſoap*, Refiners *fire*, the burning *Oven*, then the *Sun of Righteouſneſſe*. The Lord hath no readier way then to expel fear by fear, *helliſh by heavenly*; therefore he takes ſo much paines with his people by Mount *Sinai* terors, to drive this *nayle* of

holy

holy fear deep into their hearts, *The Lord is come to prove you that his fear may be in you; fear not.* Therefore is the true fear of God oft preſcribed as the onely remedy againſt all hurtful feares. *Fear not, but fear,* 1 Sam 12.20.24. *Exod,*20.20. *Iſai.* 8.12,13. *Mat.* 10.28.

Notes of this holy fear are,

1. It muſt be a fear of *Devotion, Act.*2.5. This makes truly devout, puts upon the exerciſe of all duties of Holineſſe. *Cornelius* his fear, *A devout man, one that feared God with all his houſe, gave much Almes, and prayed alway.* Acts 10.2

2 *Of diligence: Work out your ſalvation with fear and trembling:* Not fear of negligence, as the evil ſervant feared, and hid the Talent. *Lots fear,* who feared and fled to the Mountains that he might eſcape. *Moſes fear,* who was afraid, fell downe, faſted, prayed, beſought God, would not be put off with any denyal. Phil.2.12

3 Of *dependance* on God in the uſe of Meanes: *Noahs fear.* He by faith was moved to fear, and thereupon prepared his Ark. *True faith* increaſeth (leſſeneth not) *religious* fear; fear confirmes, not infirmes faith. Such as *fear God, and hope in his mercy* are joyned. Hebrews 11.7 Pſalm 147.11

4. Of *obedience. That fear the Lord, and obey the voice of his ſervant.* This is the feare of the *ſervant* (not a *ſervile* fear.) The good ſervant muſt obey his Maſter *with fear and trembling.* Iſaiah 50.10 Ephesians 6.4

5 Of

5 Of *Love*; the filial fear: wh
feare the Lord and his goodnesse, *Hos.*
3. 5.

6. A *sin-resisting* fear, *Jobs fear*, *Jo*
1, 1.

7 A *heart-sanctifying fear*, *Isa.*8.12.

3 This informs us, that God is pleased t
take notice of *every grace*, even the least a n
lowest, and every gracious *inclination* i
any of his Servants. *To fear his Name* i
no great matter, yet these have a promise.
To think on his Name lesse, yet set down in
Malachi 3. 17 *Book of remembrance*. God sets down ho
many good *thoughts* a poore soul hath had.
As Evil thoughts in wicked men are take
notice of; they are the *first fruits* of the e
vil heart. *Mat.* 15. 19. So good thoughts a
they which ly uppermost, and best discove
a good heart. A *desire* is a small matter (e
pecially of the poor man) yet God regard
Psalm 10.17 *the desire of the poor*: And calls a good desir
Prov.19.22 the greatest kindnesse; *The desire of a man i*
his kindnesse. A *Tear* makes no great noise
yet hath a voice, *God hath heard the voice o*
Psalm 6. 8 56.8 *my weeping*. It is no pleasant water, yet God
bottles it up. A *groan* is a poor thing, ye
is the best part of a *Prayer* sometimes, *Rom.*8
26. A *sigh* is less, yet *Psalm* 12. 5. God is
awakened and raised up by it. A *look* is les
then all these, yet this regarded, *Jonah* 2.4
Breathing yet less, yet *Lam.* 3. 56. the
Church could speak of no more. *Pantin*
is less then breathing, when one is spent fo
la

lack of breath, yet this is all the godly can sometimes boast of, *Psal.* 42. 1. The description of a godly man is oft-times made from his least *quod sic*. Blessed the *poor*, the *meek*, they that *mourn*, and they who *hunger* and *thirst*. Never did *Hannah* pray better, then when she could get out never a word, but cryed, *Hard, hard heart*. Nor did the *Publican*, then when he smote his breast and cryed, *Lord be merciful to me a sinner*. Nor *Mary Magdalen*, then when she came behind Christ, sate down, wept, but kept silence. 1 Sam. 1. 15 Luke 18. 13 7. 37

How sweet is *Musick* upon the *waters*! How fruitful are the *lowest Vallies*! *Mourning* hearts are most *musical*, *lowest* most *fruitful*. The good *Shepherd* ever takes most care of his *weak Lambs* and *feeble Sheep*. The father makes most of the *least*, and the mother looks most after the *sick* child. How comfortable is that of our Saviour, *It is not the will of your heavenly Father that one of these little ones should perish!* And that heaven is not to be entered but by such as are like the little child. Matth. 18. 14

Therefore this discovers the sad mistake of such as cry out, I have no Grace, because no *Perfection*; no Faith, because not *Assurance*; no Prayers, because such weak expressions, many failings, wandrings, doubtings. It is as if the *foot* should say, I am not the *head*, therefore not of the *body*. The *Sanctuary* had his little *pins*, as well as longer *boards*:

The

1 Kings 7.26, 38 2 Tim. 2. 20

The Temple, ſmal *Snuffers* of the ſame gold with the golden Altar, many ſmal *Lavers* for one vaſt *Sea*. The *great houſe* hath veſſels of wood and ſtone, fitter for their uſe then the fineſt Chryſtall and richeſt gold.

But becauſe this is ſo frequent an Objection, I ſhall crave leave (if it be a Digreſſion) to ſpeak a little more particularly to it; and firſt ſee what may be ſaid *by* ſuch. 2. What *to* ſuch.

Obj. 1. *I have no Grace ſure, or as good as none, nothing, nothing; unleſſe I had more, why ſhould I be thankful for this?*

Anſw. 1. The beſt have always had loweſt thoughts of themſelves. The choſen veſſel calls himſelf *Peccatorum maximum*, *Apoſtolorum minimum*, the laſt and the leaſt of the *Apoſtles*, the firſt and greateſt of *ſinners*; Epheſians 3.8 yea, *leſs then the leaſt of Saints*. He wants a terme diminutive enough, therefore by a kind of Grammatical impropriety or *catachreſis*, ἐλαχιστοτέρος he formeth a *Comparative* of a *Superlative*. In another place he makes himſelfe leſs then the leaſt of *men*, yea of *children*; if an *Apoſtle*, yet the *leaſt*; if a *Saint*, yet leſs then the *leaſt*; if a *child* of God, yet the 1 Cor. 15.8 leaſt and unlikelieſt to live, an *abortive child*, one born *out of due time*, yet not *before the time*: But the fear here is of being *born* and regenerate *after their time*; repenting when it is too late; yea, he makes himſelf leſs then 2 Cor. 12.11 the leaſt of things; *I am nothing*. How low and

and ſmall a flower the Violet is, yet how ſweet! The groaning horſe we ſay, ſeldom deceives his Maſter, but will hold out till he come home. The *groaning* and complaining Chriſtian ſeldome *deceives his Maſter*; or his *Profeſſion*, but holds out to the end.

2. The godly man is not alway the moſt *equal judge* in his own caſe. The *eye* ſees every thing but it ſelf. And Conſcience ſpies every mote in the eye of any Duty, any defect in Grace, taketh notice of leaſt ſins, but ſeeth not the *Pearle* that is in his owne eye, I mean that precious *tenderneſs, tremulouſneſs* and *ſincerity*. It hath ſight enough to ſee all ſins, Duties, Truths, wants; but his eyes are holden as *Moſes* from ſeeing his own beauty. If the *wicked* might be their own Judges, they would ever *juſtifie* themſelves, being ſo full of *ſelf love*: If the *Godly*; they would often *condemn* themſelves, being as full of *ſelf-ſuſpicion*. So neither are fit for this work.

3 Poſſible it is for a godly man to have true Grace, and he not know of it, as I ſaid of *Moſes*, *his face ſhone but he wiſt it not*, though others ſaw it. Sometimes others can ſee more into thee then thou canſt into thy ſelf. The Phyſician ſees good Symptoms in his *Patient*, who concludes his own caſe deſperate. As the wicked man may have more ſins then he is aware of, and like *Urias*, carry ſealed Letters of his owne condemnation

Exod. 34. 29

2 Sam. 11. 14

nation, when he is not aware what is in them. Go dancing with *Agag* to the block, and go to their last home, as *Jepthah* did to his own house; full of *joy* and *triumph*. But their joy is turned into bitter mourning when they come to the very threshold, *their sin*, which as
Judges 11. 35 his daughter he least suspected, comes out to meet him.

The wicked sometimes *loyter* when their
2 Peter 2. 3 *damnation lingers* not. *Sisera* loytered and stayed, when *Barak* pursued; and their *soul* and *judgment* sleepeth, when their *judgment* and *damnation sleepeth not*. *Sisera* slept secure when *Jael* was preparing the hammer
Isaiah 29. 8 and the naile. *The hungry dreameth, and behold he eateth; he awaketh, and behold he fainteth.* So on the other side, the godly dreameth with the Butler, of *destruction*, and the
Genesis 40 interpretation is *deliverance*. *Josephs brethren* misconstrue all his intentions, and conclude themselvs *betrayed* and *undone*, when his purpose and thoughts were of peace and greatest love. *Mordecai* is stript of his sack-cloth, and adorned in royal robes, when *Haman* is carryed from the Banquet to his Gibbet.

4 It is enough if *God* spye any grace in
Romans 3 thee, whose *judgement is according to Truth*; thine according to thy misapprehension; his eie is good, when thine evil. Thou noteſt only thy sins, and as if thou wast a hired Steward to Satan, settest down too much, for *fifty* an *hundred*; and for *infirmities* settest down in thy

thy black bill *Preſumptions*, for *unavoidable* ſlips *unpardonable* ſins. God on the other ſide overlooketh the worſt, and beholdeth only the *fair ſide*. He ſaith not, *Take thy bill*, and for an hundred ſit downe and blot out twenty, and leave eighty, or for an hundred write fifty, but *blot out all*, write *diſcharged*, *Ten thouſand Talents remitted*: I ſee he hath nothing to pay, I frankly forgive him; I ſee him on his knees, I cannot but pity him. Why ſhould I *purſue the ſtubble*, and take him by the *throat*, who lies humbled at my feet? I have his *ſubmiſſion*, ſhall I ſeek his *deſtruction*? What do I deſire more then the *repentance* of a ſinner, whoſe death I could never delight in. Matth. 18. 24. Ezek. 33, 11.

There are *Three* (*Charites*) *graces*, which where ever God ſees, he cancells all hand-writings againſt ſuch perſons, *viz. Repentance*, *Faith*, *Sincerity*. 1. When God ſees in one page a *thouſand bloudy crimes* written, and on the other ſide *Repentance* only, He ſaith, *Deleantur*, *bloudy crimes*, Let *Repentance* ſtand. 2. When he ſees in the ſame page againe written, *Horrible guilt*, dreadful fears, doleful tranſgreſſions, on the other ſide *Faith*, he ſaith, *blot out guilt*, fears, tranſgreſſions, let *faith* ſtand. 3. So where he ſeeth after *faith* and *Repentance*, a thouſand *infirmities* on the one hand, and onely *ſincerity* on the other, he ſaith, *Tegantur infirmities*, overlook them, behold *ſincerity*. *Charity* with *men*, and *ſincerity* with God, covers

covers a *multitude of sinnes*. Sincerity is as *gold*, a little of it goes a great way: it is almost incredible how much ground a little gold (one ounce) may cover, when beaten thin: But it is more incredible how many *frailties* sincerity may *cover*.

Tertia pars grani filum 130 pedum circumambit, in folia adeo tenuia tranſit, ut auri uncia pluſquam decem jugera terræ tegere poſſit. Cardan.

Sincerity covered all *Asa's* overſights, and there were five ſad ones. 1. The *high-places not removed*, 2 Chron. 15. 17. 2. *Syria relyed* on after former experiences of Gods miraculous preſervation forgotten, chap. 16. 7 3. The *Prophet committed*, ver. 10. 4. The *People oppreſſed*, verſe 10. 5. The *Phyſician relyed upon in his ſickneſſe*. Yet is *Asa* in the white Roll, not black-book, for *his heart was perfect all his dayes*.

James 5. 11

God taketh notice of *Jobs patience*, and records it; not of his *impatience*, but forgets it, *You have heard of the patience of Job. Sarah* ſpake but one good word, and that is ſet downe, *She called her huſband Lord.* But when ſhe ſhewed that *reverence* to her huſband, ſhee ſhewed both *unreverence*, and *untruth*, and *unbelief* to the Angel; ſhee *doubted*, and *laughed*, and *lyed*, denying it when ſhe had done. That *one word* remembred, for then ſhe ſpake her heart when ſhe called *Abraham, Lord*; the other three evils are not ſo much as mentioned; ſhe was not her ſelf when ſhe laughed and lied, but under a diſtemper.

1 Peter 3. 6
Gen. 11. 12, 15

Therefore how many courſes doth the Scripture

Scripture ſet out God to take, that he may beget good thoughts in his people towards him? It is the whole ſcope of Scripture to repreſent God gracious and merciful, and man ſinful and miſerable.

Id agit tota Scriptura ut Deus miſericors eſſe credatur. Luther.

1. Sometimes God kindly *cheereth* them: *Come let us reaſon together, ſaith the Lord: Though your ſins be as Scarlet, they ſhall be as white as ſnow; though as crimſon, they ſhall be as wool.* Iſaiah 1.18

2. Sometimes he takes it unkindly, and *challengeth* them, *Why ſayeſt thou, O Jacob, and ſpeakeſt, O Iſrael, My way is hid from the Lord? and my judgment paſſed over from my God?* Iſaiah 40.27

3. Sometimes he *encourageth* them: *Be of good cheer, thy ſins are forgiven: Go in peace. Thy faith hath ſaved thee: Great is thy Faith, &c.* Luke 7.50 and 8.48

4. Sometimes *excuſeth them*, and pleadeth their integrity, *commending* to the moſt their Graces, and makes the leaſt of their ſins. *Nevertheleſſe I have a few things*, or *ſome ſmal things againſt thee*; when he might have ſaid many and great ſins.

Ὀλίγα *pauca vel parva; inde* ὀλιγόπιςοι. *parva fide.* Rev. 2.14.20

5. Sometimes *commendeth*; *Thou art all faire, my Love, no ſpot is in thee. I have not found ſo great faith in Iſrael*, as in the Centurion: nor ſuch love in an *Apoſtle* as in that poor *Woman, She loved much*, Luke 7.47. Cant. 4.7 Matthew 8.10

Therefore if you fear not to wrong your ſoules, and charge your ſelves fooliſhly, yet

take heed you wrong not God, and *charge him foolishly*, to say he is an *austeer Master*, he may *reap* but will not sow: and you may *sow* but never reap; he marketh only your *offence*, not your graces of *Repentance, Faith* and *Sincerity*.

Object. 2. *But I have too much reason for what I say. I have no Grace, because so little.*

Answ. As there are *little sins* that are *killing*, (the smal *lice* were a great plague to the *Egyptians*) so *little graces* are *saving*. Each drop of water is water; each spark of fire hath heat in it. The *grain* of Mustard seed of Faith is full weight in the scale of the Sanctuary. The *penny* hath the Kings Superscription, as well as the twenty shilling piece of Gold.

But consider, 1. There is an *infancy* in Grace, therefore it is small, not yet growne up.

2 There is an *infirmity* and time of weakness (as to younger persons when growne) which may cast faith down, and keep every grace under.

Rom. 12.3 Ephesians 4.7

3 May be thou hast thy *stint*, and thy measure is but *one* Talent; God gives to every one *his measure of Faith*. He expects not the like measure of all: *Ten* Talents must produce more then *five*. God gives not to every one Grace, as he did *Manna* by the Omer, each man alike.

4. If there be a difference between *little* grace

grace and *much*, there is a greater between *little* and *none at all.*

Obj. 3. *But were there grace in truth, there would be growth.*

Anſw. And ſo there is. But here is the miſtake, one may grow, and he not be aware (of which in the laſt point) one grows in *affection*, when not in *knowledg*; or in *judgment* when not ſo much in affection, and this much better.

There is a winter *rooting* to the trees, as a Summer *ſhooting*. If we grow not in *confidence*, if in *conſcience*; if not in *Aſſurance*, if in *Repentance*; if not to *eminency* of parts, if in *integrity* and *humility*, it is much better.

Object. 4. *I have no Grace, becauſe no Parts.*

Anſw. This is a groſs fallacy; grace and parts are not *all one*. The empty Veſſel makes the greater ſound. The wiſe and prudent know not ſo much as the babe and ſimple one. The little child is the great man in the Kingdom of God. Better *loweſt* parts with a *low* a heart, then *higheſt* parts with as *high* an heart. *Where is the Wiſe? Where the Scribe? Where the great Diſputer of the World?* How doth the Apoſtle vilifie proud parts and unſanctified abilities? He that is *Doctor* in the Chair in the *Sophiſters Schools*, is no body in the *Divinity Schools*. *Philoſophi Hæreticorum Patriarchæ.* The Divel commonly maketh uſe of the *greateſt* parts,

Surgunt indocti & rapiunt regnum cœlorum. Aug.

1 Cor. 1. 8, 5. 20

Tertullian.

God of the *lowest*; Satan of the *Serpent*,
Numb. 12.3 10.2 God of the *Dove*. *Moses* the *Man of God* was a *meek* soft man, of slow speech; *Corah* and his company *men of Renown*, because of their parts; God had respect to his, not to their Sacrifice. *Job* a man who abhorred himselfe in dust and ashes: his friends were
Job 12.2 the men of parts, with whom *when ever they died wisdom should dye with them*; yet though, they thought *Job* might *go to School* to them, and was hardly worthy to *carry their Books*
Job 15.8,9 after them: *We are more aged then thy Father*, they tell him; yet God would heare him, not them; they must *carry their Sacri-*
Job 42.8 *fices* after *Job*. They could *speak better* and more *plausibly*, he could *pray better* and more *holily*. The *Pharisee* was the man of
Luke 18.14 parts and no *Grace*, the *Publican* of Grace but no *parts*, yet he justified, the other condemned.

Object. 5. *I have no grace because no comfort.*

Answ. Grace and Peace are *Sisters*, but not *Twins*; Grace and Duty are the *Seed*, Joy and Comfort the *Harvest*. There must be a patient waiting between *sowing in Righteousnesse*, and *reaping in Mercy*. As there is much *unsound joy* where Grace never was, so there may bee much *sound Grace* where never yet was much of spirituall Joy.

Obj. 6. *Can there be any grace, any faith, where so many fears and troubles?*

Answ.

Anſ. Theſe argue Conſcience is awake, and that thy *ſenſe* not the *danger* is greater. One ſees his houſe on fire, he leaps out of his bed, cryes out, *Fire, fire, Water, water, Help, help* with all his might; he toyles, fears, ſweats and ſaves his houſe: Another comes dreaming out, & when he ſees the fire flame out at the houſe top, he tels his neighbour in his ear he fears there is ſome danger, there needs a *little water*; his houſe is conſumed while he looks on. Or as in an houſe on fire, one is a ſleep, you call him, he ſtirs not; you will not ſay, how *ſweetly* and *ſoundly* he ſleeps, and dyes ſleeping, he *ſleeps the ſleep of death*; another when called, riſeth, flyes, leaps out of the flames. The quiet conſcience hath the more peace, but the troubled hath the more *ſafety*. There is an *evil quiet* conſcience (ſaith *Bernard*) as wel as an evil unquiet. *Bona turbata, mala pacata.*

Obj. 7. *But I am ſo ſore tempted.*

Anſw. Satan ſets not on an empty Veſſel, brings not his Army to ſit down before a *Cottage*, or ſtorm a *Village*, where neither reſiſtance will be made, nor Treaſure can be had. But it is otherwiſe with thee; thou haſt ſomething to *loſe* it ſeems; Satan deſires to *winnow* the *wheat*, not the *chaff*: He tempted *Peter*, and found him *wheat*; he filled *Judas* his heart, he is carryed as *chaff* driven by the wind; he finds *Judas* his heart *empty, ſwept, garniſhed*, he enters with a whole Legion; he aſſaults *Peter*, makes a

breach, thinks to storm the Fort, he is repulsed. There the strong man finds a stronger then he keeping the Castle, who resists and disarmes him. Saint *James* calls him
James 1.12 *Blessed, who endureth temptation*: call not thou him Blessed who *endureth not* (but escapeth) temptation. To *tempt* is sinful, to
Amat proditū, odit proditorem & proditionem. be *tempted* is not so. The Tempter God hates and the Temptation, but the Tempted he loves.

Object. 8. *But where is so much corruption as I find, what Grace can there be?*

Answ. Grace and *corruption* are joyned
Daniel 2 together in this our imperfect state, as the *iron* and the *clay* in the Image. They neither so *mix* as to agree, nor so *disagree* as to be *parted*. This War is not like that of the house of *Saul* and *David*, that ends after seven years; but like that between *Rehoboam*
1 Kings 14.30 and *Jeroboam*, which continued all their dayes. Where the house is *divided*, Christ never stayes, but where the *heart* is *thus divided* he never departs. It is a *hopeful sign* Grace hath abounded where sin is more discovered; but it is a *certain sign* Grace hath abounded, where sin is lamented, resisted, abhorred.

There are many Diseases like the *Plague* or *Leprosie* which are not they. There were three cases wherein the party suspected of the Leprosie was to be pronounced *clean*.

Lev. 13.56 1. He might have a fowle scab, yet if it did not *spread* or *increase*, but *stand at a stay*,

he was not unclean; *it is but a ſcab.* There are ſad ſpots which may bee the ſpots of Gods people: but they ſtand at a ſtay.

2. There was a caſe wherein if one had a perfect *Leproſie that covered all his fleſh*, yet if it turned *white*, he was pronounced *clean*, *ver.*13.

3 If no *raw fleſh* did appear, though hee were covered with *Leproſie*, he was alſo clean, otherwiſe not. Godly men may have been *all covered* with foule ſins *before* Converſion, but they are turued white by *Repentance*: They fall *after* Converſion into ſome groſſe ſin; it is a *ſcab*, it ſpreads not: Or they are covered with a world of infirmities, but there is no *raw* or *proud fleſh* to be ſeen; *theſe are clean.*

There are three things I have alway judged hard to define.

1. *How far* an Hypocrite may go in a *way of Duty*, profeſſion, and in that is good, and yet *periſh.*

2 *How far* a child of God may go in a *way of ſin*, and yet be *ſafe.*

3 *How low* a child of God may fall in point of *Grace*, yet be *ſafe.* The *maximum quod ſic* of an Hypocrite, and the *minimum quod ſic* of a Saint, are hard to determine.

If you look upon the Apoſtle in the ſeventh to the *Romans*; you may ſee to what ſins a renewed Chriſtian is ſubject, yet do

they not *deſtroy* Sanctification, nor in the leaſt *prejudice* Juſtification, or *prevent* Salvation. Though ſuch a one look upon himſelf in ſuch caſe as carnal, *The Law is ſpiritual, I am carnal.* (*Denominatione ſumptâ à potentiori parte.*) There is much of the *old Moon* we ſay oftentimes, ſeen in the new changed Moon; and too much of the *old man* in the new heart. Eight ſins there you find which may ſtand with *true* (not *perfect*) Sanctification: *Perfect* (if not certain) *Juſtification*; *Certaine* and aſſured *Salvation.*

Romans 7.14 Epheſians 4.19 Romans 6

1 The ſin that a poor ſoul is ſold under, *ver.*14. *The wicked ſells himſelf to work wickedneſs*, as *Ahab*; or *gives himſelf over*, or *yeilds himſelf ſervant to unrighteouſneſſe.* The godly is *paſſive* onely, not conſenting. Sold by an *unnatural father*, as *Joſeph* by his *brethren*; *Samſon* by his wife in his boſom: He was *bought and ſold* betweene the *Dalilah* in his boſom within, and the *Philiſtims* at the door. She could not have hurt him without their force, nor their force without her Treaſon. So is the ſoul betrayed by *Corruption* to *Temptation*, and by Temptation to Corruption. When Corruption ſtirs *within*, if Temptation be *kept off*, there is leſſe hurt done; when *Temptation* comes on, if *Corruption* be *kept in*, there is no hurt *at all*; but when a poor ſoul comes into this

Acts 27.41 τόπον διθάλασσον, where theſe *two Seas meet*, there is a miſerable ſhipwrack, yet upon the

broken

broken planks of *repentance* and a *broken* heart he comes ſafe to Land.

2 Sin *not known* is not the ſin *unto death*, *ver.*15. What I do, I *allow* not, οὐ γινώσκω, *I know not*; *viz.* with *approbation.* Sin approved, known, conſented to, is that which *deſtroyes.* The Law did appoint Sacrifices to take away ſins of *ignorance*, none for him that did ſin preſumptuouſly. *If we ſin wilfully after we have received the knowledge of the Truth, there remaineth no more Sacrifice for ſin.* Numb. 25. 30 Hebr. 10. 26

3 Where the ſin is *hated*, the ſinner is *loved.* *What I hate, that I do.* No *wicked* man hates ſin, he may *leave*, but not *loath* it; he may fear or forbare, he cannot hate ſin. Where *ſin* is loathed, the *perſon* is loved; where ſin *loved*, the perſon *loathed.* All the godly loath ſin, and themſelves for it. Ezekiel 36. 31

4 Where ſin is diſclaimed (not excuſed or defended, but) *proteſted* againſt, that ſin *damns* not. *It is not I*, *ver.*17. and 20. *h.e.* not my whole I, not my better I: for *I conſent to the Law that forbids it.* I joyne not with ſin againſt the Law, but with the Law againſt my ſin. *I delight in the Law as touching my inner man.* The Law and I are all one, but ſin and I are *two.* With the wicked it is otherwiſe; they delight in ſin in the inner man, diſlike the Law; they wiſh there were no Law, the godly wiſh there were no ſin. Verſe 16 Verſe 22

5 Sin

Romans 7.17

5 Sin only *remaining* damnes not, sin *raigning* is the *damning* sin: *Not I, but sin that dweils in me.* Sin dwels in the godly, but raignes only in the wicked, To the one it is as a *busie mate*, or troublesome *inmate*, that cannot be got out of doors, which is a *continual dropping*, and causeth continual disquiet and wrangling. To the other, sin is in the *Throne*, or in quiet possession, as *Master* in the house. The *Amalakites* and *Israelites* are together in the *Valley* fighting, sometime the one, somtimes the other prevailing. God left the *Canaanites* to try his people, and to learne them War. He would not destroy them totally, that the *wild Beasts should not rise up against his people.* Better a *thorn* in the flesh, and a *Messenger* of Satan buffeting thee to keep thee *humble*, then a *revelation*, and a *rapture* into heaven to *puff thee up.*

Exodus 17

Deut. 7. 22

2 Cor. 12. 7

6 Sin *mourned under* never damnes, but *gloried* in ever damnes. *Oh wretched man that I am*, saith the godly soul. Pain could never make *Paul* cry *Oh*, nor *miserable that I am, who shall deliver this body from death!* But Oh wretched man that I am, who shall deliver *this soul* from this *body of death!* He that could *glory in all infirmities and distresses*, could not glory but *mourne* under sin.

2 Cor. 11. 30 12. 19

7 Sin *resisted*, though it over-power the soul and prevail at present, leading into captivity, *damns* not. *I find a Law in my mem-*

Verse 23

bers

bers warring againſt the law of my mind, and leading me into captivity, into the law of ſin. *Samſon* was a Captive to the *Philiſtims*, but his heart was the ſame, he hated them as much, waited and prayed for new ſtrength to be revenged, and dyed in the quarrel. The Chriſtian Combat is like that of *Joab*, a hard charge, *the battle before and behind*; and we herein in the ſame diſtreſs that the old *Britaines* when the *Romans* had drawen oway their Forces to protect them againſt the *Picts*, they ſent to *Aetius* the Prefect, crying out, *The barbarous enemy beats us to the Sea, and the Sea beats us back to the enemy, between theſe two kinds of deaths, We are either murthered or drowned.* The Chriſtian is often in like extremities; the *fear*, *pit*, and *ſnare* are before him; the *Lion*, *Bear* and *Serpent*. He no ſooner eſcapes the *fear* of the *worlds pollution*, but he falls into the *ſnare* of *Satans Temptation*; and if he eſcape that, he fals into the *pit* of *boſome corruption*. Between theſe two he is like to be either *murdered* or *drowned*. Or as *Amos* hath it, He that flyeth from the devouring *Lion*, the worlds raging *perſecution*, meets with a more ſavage *Bear*, Satans devouring *Temptation*; and flying both, is in his own houſe bitten by the *Serpent in the wall*. Between *Corruption* and *Temptation* he is hard put to it, oft foiled and captived, yet fetcht off ſafe at laſt. Here is nothing but death before him, yet death without *damnation*. One while he

2 Sam. 10. 9

Iſai. 24. 17, 18
Amos 5. 19
2 Peter 2. 20

ſaith

saith, *sin* betrayed and *deceived me, and thereby slew me*: another time saith, sin revived, temptation *revived, and I dyed*. Yet all this dying is but the *dying to sin*, and the *death of sin*, not that death *in sin*.

Romans 7. 11 and 7. 9 and 6. 11

8 Where sin is as *death*, it brings not *death*. It is *mortuum*, not *mortiferum*: Where sin *lives* the soul must *dye*. If *Agag* be spared, *Saul* shall not be spared. *Who shall deliver mee from the body of this death*!

I may add a few other Notes from other Scriptures.

1 Sin whereby the heart is *broken* hinders not Salvation, but sin whereby the heart is *hardned*. *Pharaoh* and *Magus* had hearts hardned by sin, *Peters* was broken with his.

2 Sin *fallen into* when one is overtaken, damns not, sin *continued in* is that which damns. *David* fel, *Saul* and *Jeroboam* lay in their sin.

3 Sins of *infirmity* and *inadvertency* damne not; such was *Noahs*. Sins of *deliberation* destroy Salvation. There was a City of Refuge for him that slew a man *unwittingly*, and a pardon of course, but *wilful Murder* had no benefit of Sanctuary. Christ will be no City of Refuge to him whose *presumption* of pardon is his *provocation* to sin.

Gen. 9. 21.

Deut. 19. 4, 11

4 Sin against *resolution* destroyes not Salvation, Such was *Peters* denyal of his Ma-

ster

ſter, into which he fell through too much *fear*; ſin *reſolved upon* damnes: Such was *Judas* his betraying his Maſter, which he had long plotted, and had watched for an opportunity to effect.

5 Sin *confeſſed* and diſcovered, is ever *covered* and *remitted*: ſin *covered* and *concealed* ſhall be proclaimed on the houſe top. *He that hideth his ſin ſhall not proſper; Hee that confeſſeth and forſaketh, findeth mercy.* Proverbs 28 1 John 1

6 *Sin repented of* never damns; ſin not repented of ever damns. Take the *two thieves* for an example: the one dyed in the preſence of a Saviour, his *impenitency* made him uncapable of Salvation: the other, though in the ſame condemnation, ſaved by meanes of his *true*, though *late repentance*. But upon this occaſion of this rare (indeed ſole) example of the Thief on the Croſſe, we may uſe that Proverb, Many talk of *Robin Hood* who never ſhot in his bow; ſo many ſpeak of the *Thief on the Croſſe*, who do nothing like him. He confeſſed Chriſt among *enemies*, theſe deny, revile him among his *friends*. He *believed* in him, *prayed* to him, *relyed* on him; theſe do none of theſe. How much grace did appear in that man in ſo little a time! 1. *Zeal* for God, he rebuked the profane Thief. 2. *Charity* to man whom he would reclaime, *Doſt not thou yet fear God, being in this condemnation?* as if he ſhould ſay, Caſt not away thy ſoul, there is yet hope or poſſibility of Salvation.

3. His *repentance* manifested in that *self-condemning* and *God-justifying* expression, *We suffer justly.* 4. His *Faith* in Christ whom he justified, when the world condemned him, *He hath done nothing amiss.* 5. His *Prayer* of *faith*, *Lord remember me when thou comest into thy Kigdom.* Verily there was not found *so much faith in all Israel*, no not among all the *Apostles* who forsook him and *fled.* I may call his faith, a *faith of Miracles*, as well as his Conversion a *miraculous Conversion.*

7 Sin *forsaken* never, sin not *forsaken* ever *damns.* When *Manasseh* and the *Prodigal* returned, they found the gate of Mercy open to entertain them. *Cast away your Transgressions*, and you shall not be cast away. *Electio aut dilectio peccati reprobatio peccatoris.* It is that *Reprobate* sin, that reprobates *soules.* But sin reprobated and rejected, the soul is elected and beloved.

But to return from this Digression, we shal proceed to a fourth Point.

CHAP.

CHAP. XXI.

That Chriſt ſhall certainly and timely ariſe upon all ſuch as fear his Name.

TO you that fear my name ſhall the Sun of Righteouſneſs ariſe.]

Having ſpoken of Chriſt apart, that he is the *Sun of Righteouſneſs*, and of the godly apart, that they are ſuch as *fear his Name*; We will now bring them together, (and they are beſt when together) Chriſt and they that fear his Name.

Doct. *What ever the preſent condition and apprehenſion of ſuch as fear Gods Name may be, there ſhall be a day when Chriſt ſhall riſe upon them.*

They ſhall come out of the *cold ſhade* into the *warm Sun*, and out of all their darkneſs into his *marvellous light*. *To the upright ariſeth light in darkneſs*, ſaith *David*. They ſhall hear that voice, *Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee.* Pſalm 112.4 Iſaiah 60. 1

To ſpeak the leaſt, all the godly ſhall before they *taſte of death* ſee this Promiſe fulfilled, and ſee the *Kingdom of God come into them with power*; or when they have *taſted of death*, they ſhall enter with *power* into the Kingdom of God, *Mark* 9. 1. where our

Saviour

Saviour implies, 1 That the godly do but *taste or sip* of deaths cup. It is a bitter potion to the wicked who drink the *dregs*. Christ *tasted* of death himself, *Heb.* 2.9. Wicked ones are said to *dy the death*, the godly to taste onely; and Christ is their *Taster*, therefore they need not fear it. 2. Nor shall they so much as *taste* neither till they have had a *taste of Heaven*, the Kingdome of God coming with power. Saint *John* had *honey* in his mouth, before the *gall* in his belly. God will Antidote his servants against the *bitternesse* of death by his cordial Promise; and then death tastes *sweet*, when heaven is tasted before.

Revel. 10.9

This Promise doth imply, 1. That such as belong to God, and have true grace, (*fear his name*) may have small store of *Peace and Comfort*, no present sense and taste of the love of God, but walk long in darkness, seeing no light at all.

Isaiah 50.10

2 That as their condition is *sad*, their apprehension may be *sadder*, having nothing but fears, dreadfull fears of the Name of God.

3 Or that they may after a short *winter day* have a long night, without *Sun* and *Stars* a long time, as *Pauls* company in their tedious Sea Voyage. They may cry out with many a longing wish for day, and say with *Job*, *Oh that it were with me as in times past, when the candle of God shined upon my head, when by his light I walked through darkenesse.*

Job 29.2.3

The

The Lord is to ſome of his people as a *wayfaring man that turnes aſide to tarry but one night.* The Lord *comes gueſt-wiſe,* as the Angel to *Manoahs wife,* who after the firſt apparition waited long for a *ſecond viſite,* and having that, never had a *third;* her husband never had but one. Jer. 14.8. Judg. 13.21.

4. They may be *long* under ſad *deſertions,* even to *forget proſperity,* and complaine *pro tempore,* as if God dealt with them as with *Saul. I am ſore diſtreſſed, and the Lord hath forſaken me, and anſwereth me no more.* Lam. 3.17. 1 Sam. 28.15

5. They may be alſo *ſick* withall (which makes *long nights* ſeeme *much longer*) ſoule-ſick, their hearts fainting for the ſalvation of God, as *David* complained, ſaying, when wilt thou comfort me. What need of this ſun-riſing *with healing* elſe? Pſ. 119.81,82

6. They may be alſo ready to ſink under the weight of their own guilt, and Gods diſpleaſure. What need of a Sunne of *Righteouſneſſe* elſe?

7. Yet ſuppoſe all this, and what more you can, Chriſt ſhall ariſe to purpoſe on theſe poore ſoules as the Sun in his ſtrength, *diſpelling* darkneſſe (as a cloud) *diſperſing* righteouſneſſe (as beames of light) *curing* all the ſoule diſtempers with his healing vertue.

1. The reaſon hereof is partly from ſomewhat *in God.* 2. Partly from ſomewhat *in themſelves.* 1. *On Gods part.* 1. His *Power* gives the firſt hope of it. He can ſay, *Let there be light,* and there ſhall be light. Hee *Reaſ.* 1.

who at first commanded light to shine out
2 Cor. 4. of darkenesse, can cause his marvellous light to shine on those who sit in darkenesse.

2. His *power* gives hope, but his *promise* (this promise here and many others) makes it *certain*. When God created the first light, there was onely *power* and *will* set a work, there had been no *Promise*; here is a promise: Gods power makes things *possible*, his promise, things *certain*. It was onely *possible* there should bee these heavens and this earth before Creation; there was no promise.
2 Pet. 3, 13. But it is *certain* there shall be *a new heaven and new earth*, because wee *according to his promise* expect it. It was *possible* that Christ *might come to dissolve the works of Satan* when *Adam* fell. But is *certain* Christ shall come to them *that fear him*; Here is his promise.

Psal. 19. 3. His *Love* backs his *promise*, as that his *power*. He that is for *Power a Gyant*; and for his *promise* and engagement *Sponsor*, is for his love as a *Bridegroome* and Spouse to his Church, whom he hath *betrothed to himselfe in loving kindnesse, righteousnesse, mercies and faithfulnesse*.
Hos. 2. 19, 20.

4. His *glory* engageth all the former. There is never more glory given to God then when he maketh good this promise. Great rejoycing there is when shee who hath been long barren, hath *conceived*, as *Sarah*, *Hannah*. When he who hath been long in *captivity* is *inlarged*, as *Joseph*; when the *exile* is

returned

returned, when the *blind* come to *ſee*. The privation or want of the *mercy* ſets the higher price upon it when it comes. The *deſire attained is a tree of life*. Here the greateſt joy. *Sing Oh barren, thou that didſt not bear, break forth into ſinging, and cry aloud thou that didſt not travel with child. Sharon* breaketh forth into ſinging, and *Lebanon* claps his hands; and all the birds of the wood, and beaſts of the field ſing and leap for joy. The earth puts on her new clothes to entertain the welcome ſun. Prov. 13. 12. Iſai. 54. 1.

2. Partly, from *ſomewhat in them*. 1. Their *prayers* raiſe this ſun (as the Prince of darkneſſe is raiſed by magick ſpels, and curſed imprecations,) Chriſt is raiſed by invocation. Thus the Diſciples made the *Sunriſe* before *day*, to ſtill the tempeſt. What the Poets fained of the *Moons* coming downe to *Endymion*, may bee ſpiritually verified of Chriſt. This Sun of righteouſneſſe often comes downe to imbrace ſuch as fear him, and call him downe by prayer.

2. Becauſe of their *miſeries*. In all their ſpiritual affliction, *he is afflicted*, and becauſe of the *ſighing of the afflicted*, he ſaith, *I will up*, I will *riſe* and *ſhine* upon him; I have looked upon him, and ſee him in *his blond*, I will *heale him*, and ſay unto him, *live*. Iſai. 63. 9. Pſal. 12. 5. Iſai. 57. 18. Ezek. 16. 6.

3. Their *prayers* move him much, their *miſeries* more. But their *grace* make his bowels to role, and his repentings kindled within him. I have *heard him bemoaning himſelf*;

Jer. 31. 18, 19, 20. *himſelfe, I will ſurely have mercy on him: I have ſpoken againſt, but I will now remember him.* *Repentance* is ſuch a grace as overcomes Gods diſpleaſure; holy *fear* gaines his *favour*; *faith* gets his *heart*; *humility* gets what grace it would have; he that *reſiſts* the Job 33. 27. proud, and departs from the ungodly, *He looketh upon man, and if any ſay, I have ſinned and perverted that which is right, and it profited me not, He will deliver his ſoule from going into the pit, and his life ſhall ſee the light.* So that we may ſay, *Light is ſowen for the right-*Pſal. 97. 11. *eous, and joy for the upright in heart*: ſowen in theſe *two fields*, 1. *Of Geds eternall decree*, in his *power*, *promiſe*, *grace* and *love*: Theſe are the *upper ſprings*. 2. In the field of their *graces*, and holy *duties*, theſe are the *neather ſprings*, both which fal into one river, and *make glad the City of God*, both theſe *fields* yield a plentiful *harveſt* of comfort to the godly.

Queſt. But here the godly ſoul is oft troubled and ſaith, Ezek. 12. 27 *when ſhall this promiſe bee fulfilled? this viſion is for many dayes to come. When will this Sun ariſe?*

Anſw. Though the Sun keep a certaine houre of his ariſing knowne to all, yet *of this day and hour knoweth no man*, when this Sun of righteouſneſſe will ariſe. The operation and courſe of *nature* is much alike. The diſpenſations of *grace* and *peace* are various & more different then any other actings of God, therefore nothing can be ſet downe certainly

certainly as a conſtant rule.

There are four *notable dayes* of the coming of Chriſt, two in *this life*, two *after*, all alike unknowne. 1. When *Chriſt* will come with his *fanne* in his hand, refiners *fire*, and fullers *ſoap*, at converſion to purifie an elect *unconverted*. 2. When with *healing* under his wings, to cheer and ſatisfie the *Elect converted*, yet unſatisfied ſoule. 3. The third great and notable day of the Lord is at *death*, when he comes as a *Bridegroome*, his reward with him to make *perfect* the elect converted, comforted ſoule; yet never *perfected*. And the fourth is the greateſt of all when he *cometh in the clouds* to render to all according to their deeds. None of theſe four dayes *of the Lord* are like the *Lords day* which is knowne and kept by all alike, and we know that after every *ſix dayes* another will certainly follow; but as the *thiefe* by night, or the *lightning* (not the ſun) by day, come ſuddenly, unexpected, or as the dayes of *Noah* and of *Lot* were, ſo ſhall all theſe *comings* of the Son of man be. 1. Thoſe dayes came but *once*. 2. Came of a *ſudden*. 3. Came to put a mighty *difference* between them and others, yet had we not need bee as the world was then, *Eating, drinking, ſinning, ſinging, &c.* but as *Noah* and *Lot*, fearing, waiting, praying, preparing. Lu. 17. 24, 26, 27

Samuel had the Sunne breaking out in the morning, (he was called young) and

it shined all day to his old gray hayres.

Gen. 12.4. *Abraham* had no sun, nor light of hea-
Gen. 15.1,12, 18. ven till he was *seventy five* years old, and had a sad *houre of darknesse* before the covenant made. The Lord had said hee would be a *shield* to him, before he shewed himselfe to be his *Sun*.

Job had a glorious morning Sun in his younger age. It was sadly overclouded at *Noon*, but brake out again ere night. *Solomon* the like or more glorious morning and noone, *waded* toward evening and set in a cloud.

Num. 12.7, 8. *Moses* had frequent familiarity with God *as a friend*, forty dayes entertained by him as his *Gheſt*, and one day above all the reſt had into the *banquetting house* as his onely *favourite*, *hee saw the similitude of the Lord, heard his Name proclaimed, beheld his glory*, and had this superadded, *I know thee by thy*
Exod. 33.12. *name, and thou hast found favour in my sight*.

Jacob was twenty whole years kept in suspence about his sonne *Joseph*, ere he knew what was become of him, and full twenty years it was betweene his first vision at *Bethel*; and that at *Penuel*, where he saw God *face to face*.

Joh. 20.26. *Thomas* was but *eight dayes* under that uncomfortable fit of *incredulity*, then full satisfaction. *Manoahs* wife had two heaven-
Judg. 13. ly apparitions, not long between the one and the other, no more all her life. *Solomon*

had

had his *two* also. The Son of God had only *one transfiguration*; and *twice* that testimony, *Thou art my Beloved Son*: the rest of his life was all *Humiliation*. *Heman* and *Ethan* haply never saw the sun of righteousnesse shine out all their dayes, never got higher then faith of *Adherence*, yet dyed in faith, not *having received the promises*. Luk. 3. & Luk. 9. Psal. 77. & 88.

But first, usually the *Promise* is made good when the Christian is conscientiously attending on Gospel ordinances to meet God in his way: when we wait to *receive*, God wayteth to *bestow* grace. 1. The *Lords day* is usually the *day of the Lord*, the desired day *of the Son of man*; on that day *John* being *in the spirit* had that communion with Christ and the *Revelation* of so great mysteries. The Sabbath *sanctified*, is also *blessed*. The *house of prayer* is the place where God will make his people *joyfull*, and where God *records* his name in any place hee will *there meet and blesse his people*. *Upon every dwelling place of mount Syon and upon her assemblies* the Lord hath promised *to create a cloud and smoak by day, and a pillar of fire by night, for upon all the glory shall bee a defence*. Where was Christ to bee found but in the *Temple*? And when did he appear to his Disciples but on the *Lords day*, one day after another? It is observed, if there be any wind at all stirring, it is *about the Church*, and if any breath of the spirit, it is Luk. 17. 22 Revel. 1. 10 Isaiah 56. 7 Exodus 20. 24 Isaiah 4. 5 Luke 2. 46 Jo. 20. 19. 29

Isaiah 57.19

within the Church. *Sometimes* Christ sets this fruit on the *Preachers lips*, and there you must gather it.

Acts 10.

Sometimes (and as usually) in and *after prayer*; *Cornelius* had his, and *Peter* his vision when both at prayer; Christ had both *those* famous testimonies by audible voyce on the day of the holy Ghosts *Transfiguration* into a dove, and his owne *Transfiguration* after, when at prayer. When did *Jacob* see the face of God, but when he *wept and made supplication*?

Luke 3.21.& 9 21

Hosea 12. 4

John 3.33 Deut.26. 17 18

Often at the *Sacrament*, when wee *set to our seals*, and *avouch God for our God*, he sets to *his seal*, and doth *avouch us for his people*. Christ at *Baptisme* received that *first testimony* from the Fathers mouth and the spirits descending upon him. And how many doe we read of, that have together with the *water Baptisme* received that also of the *holy Ghost*? So for that other Sacrament, how many can say in experience, the Lord hath *been known to them in breaking of bread*, when not till then *discovered*? *Abraham* had the covenant first made and sealed at that *first* and notable *Sacrament*, or *Sacramental sacrifice* so solemnely celebrated. When *Hezekiah* and his people prepared themselves to a religious celebrating the *Passeover*, their prayer came up to heaven, God *heard and healed* his people.

Acts 2,48. 8 & 10. 37

Luke 24.35 & 32 Genesis 15

2 Chron.30 19,20,27.

Wait then upon God in the way of his owne ordinances. And if thou know not

yet

yet where Christ is to be found, *goe thy way forth by the foot steps of the flock, and feed thy kids besides the shepherds tents.* Cant. 1. 8

2. *Sometimes* God revealeth himselfe in an *extraordinary* manner, when we have been seeking him in a more *extraordinary* manner: when *Jacob* was more *importunate* then ever, had *wrestled*, and *wept* all night, he saw Gods face in the *morning*. Gen. 32. 24

3. Often *before* some singular *tryall* to be undergone, and some hard service to bee performed; *Jacob* had that *lætificall vision* at *Bethel*, when he was to enter on *Labans* hard service. *Joseph* had his divine dreame before hee was sold, that he might have somewhat to live upon in his hard bondage. *Christ Jesus* had that first *Testimony* before that first and great tentation of *forty dayes*. *Moses* and *Gideon* were prepared and *forearmed* with several *signes* that they might not dread those difficult undertakings they were set upon; if *we have* well provinder'd the *horse* over night, his Master reckons he may *travel* him the farther next day. Expect some change of weather when thou seest the *Sun rising early*, and shining gloriously.

Gen. 28
Gen. 37
Matth. 3 & 4
Exodus 4
Jud. 6 & 7

4. Often againe *after* some great and sad *tryal*. *Jacob* never so much afraid of *Esaus face*, a little before he saw *Gods face*; and when he heard of *Esau* coming with his *Troops* to cut *him* off, hee saw *Gods host* encamping at *Mahanaim* to secure him; after

the

the Trumpet had sounded *louder and louder* in *Sinai* terrours, *Moses* spake, and the Lord answered; after the last and forest throw the child is borne. And after the great *thunderclap* heaven is opened, and the *refreshing showers* fall plentifully on the thirsty earth.

Exodus 19.19

5. Often even when *under* the heat and *brunt* of forest tryalls and conflicts. Holy *Steven* standing before the Judge (who *condemned* him, and the people who *shut their ears* against his Apology) sees heaven *open*, and his Saviour standing up to *absolve* him in heaven, who was condemned on earth; in the midst of the *fiery furnace*, the *Son of God* walked among those *precious sons of men*. Into the dungeon, where *Paul* and *Silas* were cast, the *Sun* arose, and shone out at *midnight*. The spirit of *Glory* and of *God* never sits neerer, nor *rests longer* upon any then upon Gods servants under their greatest sufferings.

Acts 7.55, 56

Daniel 3.25

Acts 16, 25

1 Pet. 4.14

6. Sometimes again after *some singular* act of a well tryed *obedience*. After that *high* acting of *Abrahams* faith and obedience in a ready offering of his son, God could not hold, but speaks expressely, *By my selfe I have sworn, that in blessing I will blesse thee*. The like to *Jacob* after hee had sanctified his whole family, and had taken his journey to *Bethel*, the Lord appeared more fully, and renewed the former promise and covenant with him.

Gen. 22. 16, 17

Gen. 35.9, 10, 14, 15

7. But

7. But if at none of these forenamed times, then usually a while before they *taste of death*. The *Sun* breaks out when neer *setting*, and gives the signe of the *faire day* Deut. 34. 1. 5 of eternity following. *Moses* saw not *Canaan* but at *Nebo*, there *saw* and *dyed*. *Stephen* saw heaven open at his death, never before; before he had been full of *faith*, now of *Assurance*; before of *Courage*, now of *Comfort*; hee had *believed* in Christ before, now hee *beholds* him; hee was a precious *Saint* before, now like an *Angel* full of glory, from a *lower heaven* here on earth he ascendes to a *higher*, from *vision*, he goes to *fruition*. *Jesus Christ* gave up the Ghost in *peace* after that *bloody agony* in the garden, his *bloudy death* on the Crosse, and after that *double horrour of darknesse*. The *Sun* withdrawing his natural, and the *Father* his divine light from his spirit, yet all ended well.

8. But if not then, nor before, then certainely *immediately* upon the *dissolution*, then is this and all the other promises (not fulfilled in life) perfectly *accomplished*; therefore wee are said here on earth to *embrace* Heb. 11. 13 Heb. 6. 12 *the promises*, there to inherite them. Here the childe of God is *heire* of the *promises*, yet (as the great heire during *minority*) hath but a smal *part* not the whole of his inheritance till he come to full age. *Death* is the time to us when we come to that state.

There are many *promises* never actually and wholly fulfilled til death, then are they

all

all to the full. Many are *called* [*Blessed* here, that are onely so by vertue of a *promi* to be fulfilled then. *Blessed are the poor i spirit, Blessed such as mourne, as hunger a thirst after righteousnesse.* They have th *promise* now, they have the *blessedness*, an the *fruition* of the promise then. Now *ju ad rem*, then *jus in re.*

9. Lastly, after all, and above all, at th *day of judgement.* There shal be a *rising* o the *Sun*, and a *rising* of the *Saints:* when th *Bridegroome* shal put on his glorious robe attended with ten thousands of his Saint the *children of the Bride-chamber*, and shal be *admired in all those that believe*; hee wit his *Crowne* on his head, they with thei *Palmes* in their hands. Then shall bee sai to all that *feare his name, arise, and stand u from the dead, and Christ shall give thee light arise and shine, for thy light is come.* The shall all feare cease, teares be wiped away death and sinne be swallowed up in victory darknesse and shadows flye away. And th *Lamb* shall be the *Sun*, this Sun *shining i his strength* never more to set to all eternity. *Then shall the Sunne be ashamed, and th Moone confounded, when the Lord of Host shall reigne in Mount Zion, and in the New Jerusalem, and before his Ancients glori ously.*

2 Thes. 1, 10
Revel. 7
Eph. 5. 14
Isaiah 60. 1
Isaiah 24. 23

Use 1. 1. This shewes that the people of Go may expect and meet with sad times here both for themselves, and for the Church

The

They who can say, are there *any comforts like my comforts*? Shal there be any *joys like my joyes*? May at present say, *Behold and see if there be any sorrows like my sorrows? I am he who hath seen affliction by the rod of his wrath. Hee hath led me and brought mee into darknesse and not into light.* Lam. 1. 12 Lam 3. 1, 2

In the world *tribulation* is the Churches *legacy*, and first payment; In Christ peace their last portion, and ful payment.

2. Yet may the godly expect *glorious times* also (many are apt to dream of such *on earth*, but that will not be til Christs kingdom *is of this world*, which never was yet.) There are *two glorious times* the godly may expect. John 18. 36

1. On earth for their souls, when this *glorious promise* is fulfilled, when this *Sunne of righteousnesse* hath *risen* on them with *healing* in his wings. This is the *most glorious day* to be expected on *earth*. All *Solomons* glory nothing to this. The approach of God in those signal manifestations of his presence to *Israel*, is oft called the *glory of the Lord*, and the greatest *glory of his people*. Num. 16. 19 & 42 Rom. 9. 4

2. The other is in heaven; There are *glorious times* to bee expected indeed, when *the Sun shall no more give light by day, nor the Moone by night, but the Lord shall be thy everlasting light, and thy God thy glory.* These are the onely glorious times the Scripture speaks of. Therefore let the over-busie and *earthy* Disciple take off his thoughts from *Kingdomes*, and the *right-hand*, and Isai. 60. 19, 20 Mat. 21, 21, 22

left-

left-hand in seats of glory. And think againe of the *old Cup* and *Baptisme* of Christ, wherein the true professour may sooner become an Anabaptist then he is aware. Baptized, not *baptismo flaminis*, but *sanguinis*, not *flaminis*, but *flammæ*, not with *the holy Ghost*, but with *fire*.

3. This informes us that the *foundation* of all true peace and comfort is layd in *Grace*. The Sun of righteousnesse onely *riseth* on them that *feare his Name*, *Grace and Peace* alway joyned, but *Grace* leads the way; *unsound* Peace may goe *before* or without Grace, *true* Peace never *without*, never *before Grace*.

The same seed brings forth the straw and corne too; the husk, chaffe and kernel grow together, but are oft parted, not to their losse. The corne is beaten out of the straw by *threshing*, the kernel from the chaff by *winnowing*, yet are both the purer and more fit for use; Grace and Peace grow both upon one stalk, yet may Grace be beaten out of Peace and remaine pure.

4. What a mighty *difference* is there betweene the godly and the wicked, both in their *Sorrowes* and *Comforts*? Their *Rock* is not alike.

1. In *sorrow* there ariseth to the godly *light in darkness*, *non dantur puræ tenebræ* to him; in the wildernesse he hath in darkest night a *Pillar* of fire; when his *wine* is gone, Christ can turne his *water* into better wine; when

Psalme 112. 4

when he is *diſtreſsed* he is not *deſerted*, when *perplexed* not in *deſpaire*; as *ſorrowing* but *then* moſt *rejoycing*; when having nothing, *then poſſeſſing all things*, but the wicked in their diſtreſſe are *forſaken* of God as *Saul* was. They runne up and down fretting, fuming, *curſing God and King, and all that come in their way*, and when they look down on *the earth, behold nothing but trouble and darkneſs, and dimneſs of anguiſh, and after all they are driven into darkneſs.* He oft *runs mad for the ſight of his eye*, which he muſt, but cannot ſee, and for the *ſorrow of heart*, which he cannot, yet muſt endure. *Job* fals down, and *bleſſeth*, *Saul* fals down, and *deſpaireth*; *Job fals*, and lights on his *knees*, and takes no hurt; *Saul* fals, and the firſt that comes to ground was his *head*, and he is taken up *dead*. 2 Cor. 4. 8 & 6.10 Iſaiah 8.21,22 Deut. 28.34 Job 1.20 1 Sam. 28.20

2. In their *comforts* there is a great difference. *How oft is the candle of the wicked put out, and how oft cometh their deſtruction upon them? God diſtributeth ſorrows in his anger*, ſaith *Job*. And againe, *A dreadfull ſound is in his eares. In proſperity the deſtroyer ſhall come upon him.* The wickeds *joy* is as a fire of *thornes*, or the childrens *ſquibs* which *crack*, *ſmoak*, *burſt* and *dye*; or as the flaſh of *lightning* vaniſheth as it *ſhines*, but after it a terrible *thunderclap*; or at beſt as the *candle*, which if it bee not ſuddenly *blown out*, is ſhortly *burnt out*. The godly mans comfort is as the *Sun*, whoſe light no winds Job 21.17 Job 15.21

winds can *blow*, no time can *burne out*; they look not *upon your sun when it shineth*, They have a light as *Paul* had shining about them, *passing the brightnesse of the Sun*; hee cares not to eat of your dainties, *having meat to eat the world knows not of*.

Job 31.28

Joh.4.32

1. His Sun is a *rising*, *morning*, *light-increasing* Sunne; yours an *Evening*, *setting* Sunne.

2. His Sunne once risen, *sets no more*, but shineth more and more to that prefect day of eternity; yours once set, shall never *rise more*, but as *Sodoms Sun* entred into a *thick cloud*, as soon as risen, and *set in fire and brimstone*.

3. The godly's Sunne brings with it *righteousnesse*. The Joy of the Lord is the *strength* of their *graces*, they *rejoyce and work righteousnesse*; their comforts are *chaste*, pure and, heart-purifying. The joy of the hypocrite, is a *polluting* and infective joy; they are *bad* at all times, *worse* in their *merry* fit. Then they say to God, *depart from us*. They eat and drink, and curse God in their hearts. They feast and revel, and praise no other God, but the Gods of *gold*, and *silver*, and *wine*, and *wantonnesse*, till the hand-writing on the wall make them leave off with horrour.

Isaiah 64.5

Job 21.14

4. The godly's *comforts* bring *healing* with them, make the soule more sound, expell *vanity*, increase *humility*, advance *piety*, stir up to *pray*, beget *praises*, exalt God.

But

But the delights of the wicked *taints* the ſoul, ingender *Diſeaſes*, as the ſultry heat and moiſture in Summer is the mother of putrefaction.

5 The godlies *comforts* are healing again, bringing the ſoul into *perfect good* conſtitution, removing the Diſeaſe. The wickeds increaſe and ſtrengthen the Diſeaſes; his is as *water* in a Fever, which only cooles as it goes, but feeds the Fever. The godly mans as *wine* to one in a languiſhing condition, which *cheeres* the heart, and begets *good ſpirits*.

6 The comforts of the godly make them *grow* (they never ſhoot higher, and thrive better, then when under or after thoſe comforts.) They then are *fat and flouriſhing*, grow up as *fatted Calves* in the Stall, that come on apace when well kept, are lively, lightſome, and will be the ſooner fit for the plough or pale. Pſalm 92. 14

But the comforts of the wicked make them grow as wild *Bulls* of *Baſan*, more brutiſh, hurtful, unruly. They *grow fat as the heifer at graſſe, and bellow as buls* that are ſhortly to be brought to the ſlaughter. Jerem. 50. 11

5 The laſt Uſe is, to encourage the people of God in their preſent ſadneſſe. Let them expect, pray, wait, hope, and importune God to fulfil this *Promiſe*, *Shall they fall and not ariſe? Shal he turn away, and not returne? Hath God caſt away his people?* No, *God forbid*, ſaith the Apoſtle. Is the Jeremiah 8. 4 Romans 11. 1

Sun so set as to *rise* no more, hath not the longest night his morning following? Sit not still then in despondency. as the *Egyptians* under their judgement of darkness, as men without hope, but up and pray as *Jacob, till break of day.* Urge this *Promise*; come in when thou art full of fears, as *Bathsheba* to *David*, Did not my Lord promise me so and so, and is it thy mind I should be
1 Kings 1.17, 18 disappointed? Produce *this Scripture*, Are not these thy *own words*; thy *hand writing?* whose *Staffe* and *Bracelet* is this? Or as *David* when he had that Promise, 2 *Sam.*7. he came before God, and fell to Prayer, his heart was full, his faith was strengthened, his Joy encreased, he was full of great
2 Sam .7.25, 26,27 expectations, *Therefore hath thy servant found in his heart to pray this prayer unto thee, because thou hast revealed so much in the ear of thy servant.* So say thou to God, *Lord, remember thy Word unto thy servant, wherein thou hast caused me to trust.*
Psalm 119

' Say, Lord, I should never open my mouth
' to *ask*, if thou hadst not *promised*; nor could
' I once *hope* if thou hadst not *power*; not
' should I *desire*, if it were not for thy *glory*;
' nor could I *mourn* for it, if I did not *fear thy*
' *Name.*
' Lord, look on thy *Promise*, my *need*,
' thy *glory*, and my *fear*. Chase away shadows,
' Come my Beloved, and be like the *Roe*, or
' like the *Hart* on the Mountains of Spices.
' The Roe can leap over the *mountains*, though

Despairing Christian up and pray
As Jacob did till break of day

I can

I cannot get over *Molehils*; either make my feet like *Hinds feet*, and ſet me upon my *high places*, or be thou as the Roe. Lord Jeſus, thou couldſt come to *Peter*, and canſt to me walking upon the *waters*; I would to thee, but cannot; ſtretch out thy hand of *Love*, when I cannot ſtretch out the hand *Faith*: *Lord ſave me, I periſh.* I cannot apprehend thee, do thou *comprehend* me. The childs *little arms* cannot claſp about the Father, yet the *fathers* do embrace his childs nevertheleſs. Pſalm 18. 33 Matthew 14. 29

Oh Lord, I am *ſhut up, I cannot come forth* to thee, when doors are ſhut, but thou couldſt come in to thy *Diſciples* when all doors were ſhut. Pſalm 88. 8 John 20

Thou haſt *wings* and canſt come ſwiftly, make no tarrying, O my God. The *Chariots* of the *Sun* tarry not beyond the appointed hour, Lord, Why are the wheeles of thy *Charıot* ſo ſlow? If it be *paved* with Love, O that it were *driven* or *drawen* by Love, that it might move more ſwiftly. The Sun with his *wings* flies not only over *Rocks* and Mountaines, but over *Seas* and *Lands* without any labour. Why art thou ſo far off, O Lord, and ſtandeſt as a mighty man *aſtonied*, that *cannot* ſave? Pſalm 70 Cant. 3. 10 Pſalm 10. 1 Jeremiah 14. 8

Lord, why is *light given to him that is in miſery*, if I may not ſee the light of thy countenance to *leſſen* my miſery? Why do I behold the Sun, if I may not behold the *Sun of Righteouſneſs*? How ſad is it to ſee *day* abroad, Job 3. 10

broad, and night *within*, all light on *earth* all dark in *Heaven*!

Take away thy *Sun* rather then thy *favor*, my life rather then thy *light*, which is *better then life*. If I may not see the Kings face, any Exile had been better. If I may not have thy *presence*, any *wilderness* is good enough to *mourn in*.

Thou hast stricken me *down*, as thou didst *Saul*, and I am stricken *blind*; but wilt thou neither thy self tell me what thou *wouldst have me do*, nor send some *Ananias* to me? Thou hast *shut* me up in *unbelief*, but wilt not thou open the Prison doors, that the ransomed of the Lord may come forth with joy on his head, that his sighing and mourning may flee away?

It was said of the worst of Tyrants, it can never be said of the God of Mercies, *This is he that openeth not the house of his prisoners.*

Use those means forementioned, attend on preaching, prayer, reading, meditations, godly society, holy conference, on Sabbaths, Sacrament dayes. Look on thy *fleece* after thou hast prayed, draw up thy *net* after thou hast cast it forth, stir up *Faith*, resigne thy selfe, only *limit* not the Holy One for time, way, meanes, and manner. The patient *expectation of the poor shall not perish for ever*, nor shall the *long tarrying* of God be prolonged for ever. Though God never giveth grace *for the use* of the meanes, he usually giveth it *in the use* of Means.

psalm 63.3
2 Samuel 14
Exodus 33.
Acts 9
Romans 11.33
Isaiah 35. 10
Isaiah 14.17
Psalm 9,18

CHAP.

CHAP. XXII.

Of Chriſt his healing the ſoul-Diſeaſes of his People.

With healing under his wings.] Doct. *Chriſt the Sun of Righteouſneſs will not only riſe with light to diſpel darkneſs, but with healing to remove all the Spiritual Diſeaſes of ſuch as fear God.*

He is the great *Phyſician* of *bodies* as well as ſoules. *Hee healed all manner of ſickneſſe, and every Diſeaſe among the people.* Matth. 4. 23 & 8. 16.

But this is to be underſtood of *Spiritual* Diſeaſes. Chriſt is not a Natural, but Spiritual *Sun*; hath not Natural, but Spiritual *wings*, and gives Spiritual *health*.

The people of God are as ſo many *impotent* perſons lying by the pooles ſide, attending on his Ordinances, in expectation of cure from Chriſt. And as the Diſeaſes of the body are many, not eaſily numbred, ſo thoſe of the ſoul more.

One is troubled, as *Peters* mother in Law with a *Feaver*, ſometimes very *cold*, ſometimes a *hot* fit, no even Temper. Mark 1. 30 *Another* hath a *withered hand*, can by no meanes ſtretch it out to act *Faith*; a *third* hath an univerſal *Palſie*, which takes away the uſe of all his limbs, can do nothing to help him- Mark 2. 4

self, but must be born on other mens shoulders, and saved by the *communion of Saints*; another hath by some great fall *broken his bones*, as *David*, and he lyes by it, full of aches and complaints; *another* hath a sore *rupture* in his heart which much torments him; *another* a *bloudy issue* of foul corruption continually running; *another* sore wounded by falling among *Cutters* and *Robbers*; *another hath a spirit of infirmity*, which bows him downe to the ground, cannot lift up himself to a heavenly conversation; *another* complaines of *barrenesse*, Ordinances have no fruitful efficacy as to him, but like the unsavoury waters: *another* of *bitternesse*, Ordinances seeming to be the *savour of death to death* (he fears) and causing to *miscarry*, as those waters, 2 *Kings* 2. 19. *Another* sadly complaines of an *universal Cachexia*, *Atrophy*, and dislike, a sad Disease called, *Non proficiency*, which is next door to a *Consumption*; of such the Text speaks, they shall be healed, and then grow as the *fatted Calves*. *Another* againe complaines he is not *one* Disease, but all Diseases, *from the crown of the head to the sole of the foot wounds, blaynes, putryfied sores*. *Totum pro corpore vulnus*. Christ will undertake the cure of all.

Psalm 51

Luke 4. 18

Luke 10. 30
Luke 13. 11

2 Kings 2

Exodus 15. 23

Isaiah 1. 6

Many other Diseases there are incident to several Christians: But *five* especially all the people of God are afflicted with.

1. They

1 They all alike partake of that *morbus naturæ*, deſcribed by the Prophet, borne *children of wrath*, brought into the world *naked, crying, defiled, lying in their bloud, unable* to help themſelves, *uncapable* of help from creatures; theſe doth Chriſt pity to ſee them dying, and ſaith *Live*, waſheth, annointeth, feedeth, cloſeth, nurſeth, adorneth, at laſt glorifieth them. Ezekiel 16

2. *Beſides this*, all the godly are *born blind*, as he *John* 9. and are not like many other creatures whoſe *young* ſee not for certaine dayes, but after that nature gives them ſight; but we ſhould *never ſee*, if Chriſt did not annoint our eyes with *his eye-ſalve*. *Leonum & ca-num catuli, &c.*

3. After theſe two are cured, all the Elect complaine yet of another, the moſt dangerous diſeaſe in the world, whereof *Pharaoh* died without remedy, and *Nabal* without ſenſe; *the Stone*, the Stone of the *heart*, worſe then that in the *reins* or *bladder*, which Nature may expell, or Art may cure, but nothing will help here but *manus Chriſti*: He quite taketh away the *ſtone*, and filleth it up with *fleſh*. 1 Sam. 25.37. Ezek. 36. 26

4 After he is cured of this, every child of God comes to be ſtricken and ſick of the *Plague* (the worſt Diſeaſe) in his *heart* (the worſt place) a painful, killing, tormenting Diſeaſe, and beſides infectious. The *Plague* infects the breath, ſweat, urine, cup, diſh, ſo this plague of heart *infects* all our duties, acts, deſires, Sacramental Cup and Bread;

1 Kings 8. 38 *Every one hath his plague in his heart*, and when he seeth it, and cryeth out to Christ, he will cure it; This all the Godly have, but it ripens, breaks, runs, and none dye of it. The wicked have taken the like *Infection*, but it lyes within them, never breaks to put them to that paine, but they irrecoverably dye of it.

5 After this, there is another Disease still, whereto all the godly are subject, the *Falling sickness*, ever since that fowle *fall* of our Parents. As *Mephibosheth* and his nurse fell together, and he lame all his life after. We are subject to *Relapses*, and *new fits* of Stone and of the Plague, subject to many stoppings, haltings, and that which the Prophets cal *backslidings*. These wil Christ heal as well as the former.

2 Sam. 4. 4

Jer. 3. 12, 14. 22
Hosea 14. 4

These are the five *ordinary* Diseases of the Godly, but there are three *extraordinary*, which befal *some*, not all; but *Christ* wil cure them too.

Cant. 5. 6 1. To be *sick of love*. A *sad* Disease, (if I may call it a Disease) but a *safe* Disease: *Morbus vitalis*, as *Luther* called a Godly Ministers sickness. Many *complain* of it, none *dye* of it. There be two sicknesses that are the sicknesses only of Saints.

1. To be *sick of love* to Christ. This is no Disease, but the best Constitution.

Rom. 7. 9
Eccles. 7. 26 2 To be *sick of sin*, that *sin revives, and we dye*. Such are safe, they shal find Gods favour

favour sweeter then life, *who find sin to them more bitter then death.*

But there are *two Diseases* opposite to these which are *killing.*

1 To be *Love sick* to the Creature; *Amnons* sickness cost him his life; love of the world (*earths sickness*) kills all, *to be carnal minded is death.* 2 Sam. 13 Romans 8. 6

2 To be *sin sick*, not *of* it, but *for* it, *Ahabs*, *Amnons*, *Absaloms*, *Hamans* Disease. This *Hells sicknesse*, and the Damned have no worse. 1 John 2, 15

2. There is a worse Disease then that former; to be *Serpent stung*, Satan-bitten, Hell-beaten, buffeted, wounded with fiery darts, terrified with Satans rage and fowle accusations: and more, vexed with his ugly and odious representations, accusing God to us, as he did to our Parents, solliciting to the perpetrating of most abhorred acts, as he did our Saviour, injecting blasphemous thoughts, disputing and arguing thee into distrust, darknesse, disuse of means, solitarinesse, despondency, yea, to utter despair. Yet thus are the *Israel* of God stung with fiery Serpents, and by the brasen Serpent cured. *Christ came to dissolve the works of Satan*, and healeth those who were *oppressed* by the divel. Numbers 21 1 John 3. 8 Acts 10. 38 καταδυναστευομένους. i. wholly subjugated, subdued, and under the power of the divel. Ps. 88. 7, 14. 16

3 A worse Disease then both those, is to be *stricken of God*, to have his face hid from us, and his indignation lying on the soul; his fierce wrath going over us, and his terrors

cutting

cutting us off. How doth the soul take on when this scorching Sun, and *scalding East wind beats* upon the naked soul? *The poyson*
Job 6 Pl.90.11 *of these arrowes drink up the spirits.* Who knoweth the *terror of the Lord*, or the *Power of his wrath*? None can expresse it, not the Damned that feel it: none can conceive it; but they who have lyen under it. The *rack*, Stone, Gout, Child birth paines nothing to
Prov.18.14 this. *The wounded spirit who can bear?* *Job*
Job 6.2,3.4 speaking of this, said, if his *grief were weighed and put in the ballances, it would be heavier then the sands of the Sea, therefore my words are swallowed up,* (he had not words to expresse it) *for the arrowes of the Almighty are within me, the poison whereof drinketh up my spirit. The terrors of God set themselves in aray against me.* *Job* had patience to bear much, *Job* had not *patience* enough to bear this, but cryed out. This is the saddest Disease in the world, and is next door to hell, yet Christ recovereth these also.

These three last Diseases are *Opprobria Medicorum, & Theologorum*, not *opprobria Christi.* Christ giveth ease, and cureth all these.

*Reas.*1. He is the great Physician, whose curing vertue and Office is set out by those many Resemblances in Scripture. 1. He is
Numbers 21 the *Brasen Serpent*, upon which they that were stung with fiery Serpents were to look,
Luk.10 30,31 and were cured. 2. He the *Samaritan*, who when the Priest (*Aaron* with all his Sacrfices

fices,) and the Levite (*Moſes* with all Legal works of Righteouſneſſe) paſſed by and looked upon, unable to help, took pity on the wounded Traveller, bound up his wounds, and took care for his cure, and undertaketh to defray all charges. 3. He the *Tree of Life*, whoſe *fruit* is our *meat* to feed to everlaſting life, whoſe *leaves* our *Medicine* to prevent everlaſting death. 4. He the good Shepheard, who taketh care of the whole flock of God, *Seeking that which was loſt, bringing again that which was driven away, binding up that which was broken, and ſtrengthening that which was ſick.* And laſtly, He the Sun (*Phœbus*) God of Phyſick: The Sun is the univerſal Phyſician of the inferior world, curing the Diſeaſes and Diſtempers of the year, earth, aire, and creatures. The vernal Sun dryeth up the Ayrie Diſtillations, driveth away the earths cold, healeth barrenneſs, cureth Rheumes, Catarrhs, Agues, and other cold diſeaſes in mans body. How many *graves* doth our Autumn Sun departing, *dig?* And how many new births and reſurrections doth the *March* and *May* Sun produce? Chriſt is this Sun to the ſoul.

Rev. 22.2

Ezek 34.16

Reaſ. 2. The *Commiſſion* given him by the Father upon this his undertaking, enableth and obligeth him to this Charge. The Commiſſion was ſealed, *Iſa.* 61.1,2. and openly read, *Luke* 4.18. *The Spirit of the Lord is upon me becauſe he hath anointed me to preach the*

the Gospel to the poor, to heal the broken hearted, to preach deliverance to the Captives, and recovering of sight to the blind, to set at liberty them that are bruised. As therefore the Disciples substituted and *subcommissioned* by him to do some part of this work Ministerially, were enabled and assisted to heal all
Mark 6,13 Diseases, cleanse Lepers, raise dead, cast out Divels; much more Christ who received the Original commission from the hands of his Father.

*Reas.*3. His own *disposition* inclines him, as much as his Office or Commission betrusts him: He is the *compassionate* Samaritan; the *merciful* High Priest. How often is it said in the Gospel? *He was moved with compassion and healed the sick.* Hee took our
Matth.8,17 sicknesses, and *bare our infirmities*: Bare them in his *body* by his *Passion*, bare them in his *soul* by *compassion*. *Bajulavit*, Bare them as a Porter the burden which was too heavy for us to bear. Christ is in his Office and Element when among languishing souls; where should the Physician be, but among the sick? Christs Church is the Pool, the proper Receptacle and *Rendezvous* of impotent persons. Christs Church is an Hospital, *Nosocomion*, the Spittle or Colledg for the Diseased. *Moses* Law excluded the *Le-*
2 Kings 5
2 Chro. 26,20. *prous* out of the Camp; *Gehazi* went out from *Elisha's* presence; *Uzziah* was driven out of the Temple when the Leprosie appeared: but Christ bringeth them *into the Camp*

into

into the Church. *David* baniſhed the blind and lame out of his City; Chriſt ſendeth for the *lame*, *blind*, and *halt*, and ſetteth them at his table. 2 Sam. 5. 8 Luke 14. 21

Queſt. *What doth this healing imply?*

Reſp. 1. That Chriſt will eaſe the grief, heal the ſore, as Phyſicians or Chirurgians do in bodily Diſeaſes.

2. Purge out the *peccant* humors, and draw out the *corruption.*

3 When one is healed, the *decumbent* is revived, cheered, raiſed up; ſo thoſe whom Chriſt doth heal ſhall ſay now, *I am not ſick, the Lord hath forgiven my iniquity.* Iſaiah 33. 24

4 When one is healed, he hath *ſtrength* in the weak part, and *uſe* of the diſabled part; he can labor, travel, &c. *David* after his broken bones were ſet again, could pray, praiſe God, believe, reſiſt ſin, performe any Duty, as well as ever he could in all his life.

5 Then the *danger of death* is over; no danger to them that fear his name; Chriſt hath undertaken your cure, and yet never Patient dyed under his hand.

6 When one is healed, hee is reſtored to his perfect health to be as wel as ever he was; yea, ſome are made more healthful by Phyſick then ever they were before. Chriſt, whom he healeth, maketh to be as wel as before they fell ill; yea, in as good condition (for *ſafety*) as *Adam* before his fall; and in a bet-

a better (for *Glory*) then could have been if *Adam* had not sinned. *Adams* sin cast us out of *Paradise*; Christ lets us into Heaven. *Adams* sin drove him from the *Typical*, Christ hath brought us to the *Celestial tree of Life*. Therefore this *Sanitas* is *vera salus*, *Health* and *Salvation*, or *saving health*. And Christ is not only ἰατρὸς, but σωτὴρ. And as the Prophet joyned them in his Prayer, so Christ in his Promise, *Heal me, and I shall be healed; save me, and I shall be saved.*

Jer. 17. 14

Qu. 2. *What are the means Christ useth in this healing?*

Answ. Four especially.

1 His *Word*. *He sendeth his word and healeth them.* He *sends* it, and the Minister is he that *brings* it. *I create the fruit of the lips peace, and I will heal him.* The *waters* issuing out of the *Sanctuary* are healing waters, and the Sabbath day was oft the day of Cures. The *good word* of a *man* makes the bones fat, and cheeres a drooping spirit: *How forcible is the good Word of God* then!

Psalm 107. 20.
Isaiah 57. 20
Ezek. 47. 9
Luk. 13. Joh. 5
Proverb 12. 25

2. His *bloud*: By his stripes are we healed, every *blow* given Christ was a blow to our *sin*, every *wound* of Christ was health to our souls. The *bloud of Christ, who through the eternal Spirit offered himself to God*, is only that which can *ease* the troubled, *purge* the defiled, and *heal* the wounded *conscience*. Christs *spittle* could cure the blind, his *touch* open the eares and mouth of the dumb and deaf

Isaiah 53
1 Peter 2. 24
Hebrews 9. 14
Mark 8. 23

deaf, his *word* could send home health to the Centurions servant, his very *garment* stop an Issue of bloud, but only a plaister of his *bloud* can heal a broken heart, purge out old festered sores, and allay the Inflammations of the soul. This is present remedy against the venemous *stings* of Satans rage, and the poisoned *Arrowes* of Gods *wrath*. Mark 7.33 Matth. 8.13 9.20

It is not thy *tears*, if thou shouldest *weep out* thine eyes, nor thy *bloud*, if thou couldst *bleed out* thy heart, can heal thee: but this bloud perfectly cleanseth us from all sin, (all without exception.) It is Soveraign against all sores, sins, blasphemies, fear, *despair* it self. If *Ahab* and *Saul*, yea, if *Cain* and *Judas* had gone to this bloud, they had been saved. He whose sins are as Scarlet, shall become (being washed in this fountaine) as white as Snow. He that hath a *bloudy Issue* of bloudy crying Crimes (*Davids* bloody Issue or *Manassehs*) the blackest Malefactor; he that hath a *bloody-flux* of Oathes or Blasphemies, may be healed and saved, (*Pauls* bloody-flux of Blasphemy and Persecution.) 1 John 1 7

Many Diseases are *Opprobria Medici*, none *Christi*. Many sinners are *dangerously* sick, none can be *desperately* that he takes in hand The *Divels* case is desperate, *mans* not There is an *impossibility* they should be saved, but a *possibility* of every mans (even the vilest sinner) but a *certainty* of the Salvation of all that fear his name.

[illegible]

The

3 The *Spirit* of Chriſt. This is the *oyl* the Samaritan applyed to the wounded man, the former was the *wine*. Chriſt with his bloud *waſheth* the ſore, then with his Spirit *ſoftneth, ſuppleth, cloſeth* the *wound*. Juſtification and Sanctification are of an *even length*: to whom one, to him both belong, That is *Purgative*, this *Reſtorative*; that expels old *ill humours*, this breedeth *new ſpirits*.

Pſalm 30.5 4 His *love* and *favour*. In his *favour is life*, health, Salvation. This is Chriſts *extreme unction* which he uſeth; after this the ſoul is ready and *willing* to depart. The *love-ſick* ſoul is only curable by the *love of Chriſt ſhed abroad into the heart*. This healing is under the wings of Chriſt: a Metaphor taken from birds, who cheriſh their young under their wings. It is the nearer approaches and warmer embraces of Chriſt that are our health. *David* calls *The help of Gods countenance*, Pſal.42.5. *the health of his own countenance*, ver.9. The ſick child is half cured by lying in his Mothers *bed* and *boſome*. *As*

Iſaiah 66.13 *one whom his mother comforteth, ſo will I comfort thee, and thou ſhalt be comforted*, ſaith the Lord to his afflicted people.

Chriſt is ſaid to have wings for four Reaſons.

1. The wings are to *cover*. The *Cherubims* with their wings *covered* their bodyes. Chriſts are covering (*ſin covering*) wings.

2 The

2 The dams *wings* with their warmth *recover* the drooping young. Chriſts are *ſin-covering*, but *ſoul-recovering wings*.

3 The *wings* are uſed to *ſecure* the young. The *Eagle* carryes her young *upon* her wings, ſhe feareth nothing *above*, but only from *below*, and it muſt pierce her firſt, if hurt her young. The *hen* hideth her chickens *under* her wings, nothing from *below* hurts them, but the *Kites* above. How ſafe are the Godly whom Chriſt doth ſecure both wayes? beareth them *on his wings*, as the *Eagle*; hideth them under his wings as the *Hen*; that whether *Satan* above ſtrike at the *chicken*, or the *world* below ſhoot at the young *Eagle*, both are ſafe; and Chriſt muſt bee firſt wounded ere wee are hurt.

Deut. 32.11

Matth. 23.37

4. The *wings* are given to *haſten* the flight, and ſpeed the way. Chriſt is ſaid to have wings, to ſhew when he comes how ſpeedily he *will come, and will not tarry*; therefore is he for *ſtrength* called a *Gyant*; he *travelleth in his ſtrength*, *mighty to ſave*: for his *expedition* likened to the *Roe*, that is the ſwifteſt Creature of foot; and yet for more ſwiftneſſe, to the *winged fowle* whoſe motion is ſwifter then the *Roes*: He is ſaid to ride upon the *Horſes and Chariots of Salvation*; yea, for more ſwiftneſſe yet, he is ſaid to ride upon *Cherubims*, or the *wings of the wind*; yet ſwifter his pace is as the *lightning*.

Iſaiah 63.1
Canticles 8
Hab. 3.8
Pſalm 18
Luke 17.24

Quest. But there is a sad and serious Question to be answered *If Christ have promised to come with healing, how is it that many fearing God remain uncured?*

Ans. 1. It may be they *are not* healed, and then it is their sin.

2. It may be they *are* cured, and then it is their *Error.*

1. It may be they are not cured, and then it is their *sin.*

1 They go not to this Physician. They go from *Doctor* to *Doctor*, and from *Duty* to *Duty*, as shee that spent all on Physicians, and came to Christ in the last place. These are not better, but worse by Duties. The *Silkworm* spends the first part of her life in eating and sleeping; the latter in working; and dyes in working out of her owne bowels. Our last is not better then our first, if we are changed only from an *idle* to an *operative* (not *believing*) life, and from *neglect* of Duties go no further then to a *performing* and resting in Duties.

Mark 5.26

John 5.40

2 They go not to this Physician *that they may have life*; but (may be) think they may *wear it out*, by strength of nature, or power of Grace. *David* thought once to get his peace, by holding his peace and keeping silence, but it would not be. And a godly soul sometimes gives over by too much *contentednesse* and despondency, and saith, *Wo is me for my hurt, my wound is grievous; but I said, Truly this is a grief*

Psalm 32

Jer. 10. 19

and I must bear it: *Must bear it*! as if no remedy but *patience*. But is there *no Balm in Gilead* for a wounded soul? is there no *Physician* there with *healing in his wings*? Jer. 8. 22.

3 They do not *believe* Christ able, ready, self-sufficient; therefore Christ did not cure some because of unbelief. Matth. 13. 58

4. They think to *lick* themselves whole by duties and endeavours. They repent, mourne, watch, fast afflict themselves mingling Christs blood with their own. It is as if a person infected with the Pestilence should think to heal himself by his spittle, breath, urine, licking his sores. All these are infected; it must be somewhat without him. Our tears of *love* may wash Christs feet, not our own though tears of greatest *Repentance*; onely Christs *water* washed the Disciples *feet*, and his *bloud* all our *hearts*. Luke 7. 38

We are as *Naaman** ,who would not receive health upon so easie termes, *Wash and be clean*; he could not believe it: He would have undergone it rather if the Prophet had required some harder service. Herein we are too much of affinity with that Popish Doctrine, who are not willing to give the whole glory of our Salvation to *Christ* and *free Grace*; but think it too much for Christ to give all, and too little for them to take all of

* 2 Kin. 5.

Magis honorificum est habere aliquid ex merito quam ex donatione sola. Bellarm.

Nobilius est aliquid habere à se, & per se, quam ab alio & per alium, Durand.

Abfit ut justi vitam aternam ut pauper eleemosynam expectarent; multo namque gloriosius est ipsos quasi victores & triumphatores eam possidere unquam palmam suis sudoribus debitam. Tapper.

grace, free gift, without any consideration of congruity, if not condignity of merit.

5. Or they neglect the rules and *Physick prescribed*, as too strong, too stirring, and too much weakning nature. *Psal.* 32. 3. *David* laid by *Confession*, *Humiliation*, *Mortification*, and such strong purging Physick, as not necessary for a person once justified. He thought a while, that once come to *faith*, and past *repentance*, (a justified person might after so fowle acts as comfortably apply the Promise, as confidently make prayers, as if he had never sinned) What need pardon be asked for a person once beloved? But he was taught another lesson ere he regained true peace. *Nathan* was sent to lance and cut such a ripe Impostume, and to apply sharp Corrosives to take down such proud flesh. The Apostle tells us in such a case, there must be mortifying Physick taken; we must *kill sin*, or it *will kill us*: *Mortifie your earthly members*; *mortifie the deeds of the body, and live.* There must be *crucifying* the flesh: now how much a do is there to get sin to the Cross! There must be cutting off of a rotten member, and how paineful that!

Colossians 3. 5

Galatians 5. 24

Answ. 2. They are cured, and it is their *mistake* to think they are not. For,

1 They expect a *perfect* cure, but that is not *here*. Christ hath two *Hospitals*, one in heaven of such as are perfectly cured; another in earth for such as are under cure.

2 Our

2 One may be ſaid to be healed, who is *at eaſe* to what he was, and when the danger of death is over, although he be not yet ὅλος ὑγιὴς, *every whit whole*. *Iſrael* was *delivered* when by *Moſes* brought out of *Egypt*, although not yet ſettled in *Canaan*. Thy caſe is good to ſuch as lye ſtill in *their bloud*, dead in treſpaſſes and ſins. The blind man was much better then before, when upon the firſt touch of Chriſt he *ſaw men as trees walking*; the ſecond touch of Chriſt made him *ſee clearly*. The *firſt* touch of Chriſt gives a *dim ſight of faith*; the *ſecond* touch at death, gives the *clear ſight of viſion*. John 7. 23 Mark 8. 22, 23

3 He is in a way of cure who *complains more* of his ſickneſſe and paines, which hee *felt leſſe* when he was in more danger. When the Plague ſores break and run, it is more painful and noiſom then in thoſe who dye of it. What doth thy *mourning* for ſin, and reſiſting of it imply, but thou art *alive from the dead*. God ſeeth it meet to keep us humble; therefore after greateſt favours ſome *Meſſenger of Satan*, *thorn* in the fleſh, or ſtroke in the *hollow of the thigh*, to make us go *halting* and *humbly* to the grave. God to prevent further danger, ſees it good to leave an Iſſue open (of godly ſorrow) to carry away thoſe humours which otherwiſe were more dangerous. Romans 6. 13

There are three *Fountaines* you read of in Scripture; theſe do not all run toge-

gether; when one is open, another is shut.

1 The *Fountain of sin*; like her πηγὴ αἱματος, a *bloudy fountain*; while this runs the other are shut.

Mark 5.29

2 The *Fountain of godly sorrow*. When the heart is a Spring, and the eyes Conduits as *Mary Magdalens* was, then is the former fountain dryed up.

3 The *fountain of Grace* opened for sin, πηγὴ αἱματος, a *Fountain of blood*, which is shut up and *sealed* to such as live in *sin*, but opened to such as have the fountain of godly sorrow opened in them. *In that day there shall be opened to the house of David a fountain for sin and for uncleanness.*

Zachary 13. 1

Applic. Jesus Christ is not one benefit, but many. Here are four promised, 1. Hee is a *Sun*, 2. of *Righteousnes*, 3. with *Healing*, 4. with *Growth*. He is made of God, *Wisdom*, *Justification*, *Sanctification*, *Redemption*, saith the Apostle; and here the same. 1. The *Sun*, here *Wisdome*. 2. Of *Righteousnes*, there *Justification*. 3. *Healing*, there *Sanctification*. 4. *Growth*, there *Redemption*. He is All in All (as I said before) who is best resembled by those rare fruits, the *Cocos* and the *Melt*, whereof that divine *Du Bartas* thus in English.

1 Cor. 1.30

The third day of the first week

——— *The* Cocos *far richer Wonders yeilds*
Then all our groves, meads, orchards; gardens, fields.

What

What? wouldst thou drink? the wounded leavs drop wine,
Lack'st thou fine linnen? dresse the tender rine;
Dresse it like flax, spin it, and weave it well,
It shal thy Cambrick and thy Lawn excel.
Long'st thou for butter? bite the poulpy part,
And never better came to any Mart.
Needest thou oyl? then boult it too and fro,
And passing oyl it soon becometh so.
Or vinegar to whet thine appetite?
Then Sun it wel, and it will sharply bite.
Or want'st thou Sugar? steep the same astound,
And sweeter sugar is not to be found.
'Tis what you wil, or will be what you would;
Should Mydas touch't (I think) it would be gold

And in another place as much of the *Melt*, or as others call it, the *Metle-tree*.

There mounts the Melt *which serves in* Mexico *For weapon, wood, needle and thred (to sow) Brick, hony, sugar, sucket, balm and wine, Parchment, perfume, apparel, cord and line; His wood for fire, his harder leaves are fit For thousand uses of inventive wit. Sometimes thereon they grave their holy things Laws, Lands of Idols, and the gifts of Kings: Sometimes conjoyned by a cunning hand Upon their roofs for rowes of tiles they stand: Sometimes they twine them into equal threds; Smal ends makes needles, greater arrow heads. His upper sap the sting of serpents cures; His new spring bud a rare Conserve endures;* Du Bartas Eden

And they extract from liquor of his feet,
Sharp vinegar, pure hony, sugar sweet.

2 No mans sin or misery can make his case *desperate* where Christ is *Physician.* The *Leprosie*, *dead Palsie*, *Stone* in the *heart*, *Blondy Issue*, *heart Raptures*, *Plague* in the *heart*, the *stinging* of *Serpents*, *strokes of divine vengeance*; or whatsoever else is incurable by men or Angels, Christ doth perfectly cure without difficulty or danger.

3 Oh how then are we bound to God for sending such a Doctor from heaven when mans case was desperate? How much to Christ Jesus, who voluntarily undertook such a low Imployment, to be master of the society of Cripples, lame, blind, impotent persons? When *Charles the Great* had perswaded *Aygolandus*, an Affrican King, & a Mahometan, upon his voluntary promise to become a Christian, to receive Baptism, he entertained him at his Court & placed there a company of poor and lame people, at whom the barbarous King wondring, the Emperor told him they were the servants of our Master Jesus Christ; at which he grew offended, and refused to be a Christian, because he saw Christs servants to be in so mean condition. But it is the glory of Christ to have the greatest respect to such: What a speech is that? *Heaven is my throne, and earth my footstool, but to this man will I look who is of a contrite spirit and poor.*

Isaiah 66. 1, 2

God

God will leave heaven and earth, to *look* after a poor diſtreſſed ſoul. As a *mother* that hath other children whom ſhe leaveth her maids to look after, but one is ſickly whom ſhe ſaith, *Ile look to this my ſelf*, I'l truſt none of you all, I'l ſit up with it, ſtay by it, I'l not ſtir from it. So Chriſt chargeth the *Angels* to look after other of his Servants, but him that is poor and contrite in heart, ſaith Chriſt, I'l look to that poor ſoul: all you Angels have not skil, nor care, nor compaſſion enough, I'l not from him, but look to him; and he is wel looked to whom Chriſt looks to.

4. Here is then a ſingular encouragement for all diſtreſſed ſouls to go to Chriſt. To whom did he ever ſay, *Thy caſe is paſt cure*? Whom did he ever caſt out, and reject with repulſes and denyals? And now he is not abſent, though inviſibly preſent. His paſſion he hath put off, but not his compaſſion. Therefore, wouldſt thou bee made whole? obſerve theſe five Directions.

1 Before all other means uſed, come to Chriſt. *Aſa* was never cured becauſe he *only* uſed meanes. The *Hæmorrhoeſſe* never mended while ſhe uſed means and came not to Chriſt. 2 Chron. 16 Mark 5.26

But it muſt be, 1. A coming with *Faith*. The *Centurions* and the *Lepers* coming. *Lord, if thou wilt thou canſt make me clean.* Matth. 8.2, & 8.9

2 With *Prayer*, importunate Prayer, as *that*

that father, who besought Christ for his son, and put Omnipotency upon it, *If thou canst do any such thing, as ever thou didst help poor Creature, as ever thou wilt, have compassion on us and help us.* This was the coming of the *Canaanitesse*, who when she had begg'd and waited for an *answer*, and at length was called dog or little better, shee *retorts* the terme, *Lord I am a dog.* But as ever *kind Master* threw crumb to *dog*, or as ever thou scatteredst the least crumb of mercy to poor unworthy creature, think upon mee. Her *faith* and *importunity* prevailed.

Mark 9.22

Matthew 15

Luke 7
Luke 23

3 With *Repentance.* This *Mary Magdalens* coming; and thus came the penitent Thief at the last hour and was saved; but the impenitent Thief dyed at the foot of Christ. *Impenitency* damnes while *Christ* looks on; and is trodden downe while it looks on the plenty that it self never tastes of. Were Christ to dye a *thousand* times, he would not save one *Impenitent* person.

2. *Direction.* *After coming* to Christ, then *use of means*, not before. Then must we *go and wash* in five waters.

1. In the water of *Repentance*: This was *Magdalens wash*, and wash seven times in this *Jordan* (with *Naaman*;) *David* washt seven times, making so many *Penitentiall* Psalmes, upon his Penitential *washings*, and was cleansed. In this sense, we must be all *Anabaptists*, yea, *Hemerobaptists*; God commanded

2 Kings 5

ommanded divers Baptiſms, or waſhings, *Heb.*9.10. So oft as any touched a dead body, or any thing unclean, he was to waſh againe; ſo we, ſo oft as we are defiled by any dead works (as they are called:) In which reſpect we may ſay with *Tertullian*, *I am born to dayly repentance.* *Nulli rei natus niſi ad pœnitentiam.*

2. In the water of *Baptiſme*, a more *ſacred laver*, which we may not deſpiſe or neglect; it is a Goſpel fountaine of Chriſts own opening. This our *Poole of Siloam*, to which all Chriſts are ſent. *Ariſe, why tarryeſt thou, and be baptized, and waſh away thy ſins.* Acts 22.16 This waſhing is but once; there is *one Lord*, and *one Baptiſm.* Epheſ.4.5

3. In the water of the *Word.* This is the *Churches* waſh, wherewith Chriſt hath after Baptiſm further cleanſed his Church. *That he may ſanctifie and cleanſe it by the waſhing of water with the Word.* Epheſ.5.26 The Word is as the water of the *Sanctuary*, *Healing* water. *Wherewith ſhal the young man cleanſe his way?* By thy Word. This is the Churches *Holy water.* Ezra 47 Pſalm 119 9

4. In the *Bloud* of Chriſt. This the moſt precious Bath above all the reſt; the *Kings Bath.* Herein thoſe *ſealed Saints had waſhed their long robes, and made them ſo white in the Bloud of the Lamb.* Rev. 7 14

5. After all theſe, the laſt waſhing is in the Sanctifying water of the *Spirit.* Chriſts *Bloud* fetcheth out the *guilt*, the *Spirit* the *ſtaine.* This the Apoſtle calls the Laver of Rege-

Regeneration, and *Renovation of the Holy*
Tit.3.5. *Ghost*. Christ Jesus comes with *water and*
1 John 5.6. *bloud*. This was shadowed out in the Ce-
remonious cleansing of the Leper, where
there was the bloud of a *slain bird* applyed
Lev. 14.6 & with another *living bird*, and *running wa-*
51 *ter*, and the person was pronounced clean.
Besides the blood of a *dead Saviour*, there
must be the application of *running water*
and a *living spirit*. Therefore beg after
Psal.51. all the former washings, another *dipping* of
the spirit; *Lord wash me throughly from*
mine Iniquities, and cleanse me from my sin.
If we be not thus *Anabaptized*, our first
baptisme is *null* as to *salvation*. *Except*
a man be born of water, and of the spirit, he
cannot enter the Kingdome of God.

3. *Direction*. Then to Duties, (here is
their proper place, not before) *take up thy*
bed and walk; expect not Christ to say, *thy*
Matth.9.6. *sins are forgiven, goe in peace, be whole*. And
John 5.8,9. that he should *carry thy bed* after thee, and
bear thy yoake. There is some duty requi-
red after cure, when strength is given thee,
from recovering and assisting grace; grace
assisting must be sin *resisting grace*.

Israel was delivered from the *Egyptians*
while they struck not a stroake, *God fought*
for them; they must not expect they should
alway *stand still and see the salvation of God*;
and that the *Canaanites* should be overcome
without battel; God will fight for them,
they must go before the Lord armed, and

fight

ſight under him. Juſtification and firſt converſion is Gods work, not ours; Chriſt fights for us, dyed for us; we *ſtand ſtill and ſee that ſalvation*: Sanctification muſt be carried on by our Endeavours alſo. 2 Cor. 7.1. Phil. 2.12.

4. *Direction.* Then *take heed of relapſes.* Remember that *Item, Behold thou art made whole, ſin no more, leſt a worſe evil come unto thee.* Thou mayſt ſin thy ſelf into a worſe condition then before; thou mayeſt ſinne away thy peace, pardon, comforts; *If thou return againe to folly.* Great care muſt be had of taking cold in Phyſick taking, and of relapſes after a begun recovery. Joh 5.14. Pſal. 85.8.

5. *Direction.* Then wait after all for the *Appearing* of Chriſt. The *riſing of this Sun*, with his neerer approaches; be ſtill *fearing* his name, and ly at the Pool in uſe of means. His appearance will make thee whole and grow up, giving both ſtrength and growth. All the Godly waite for the appearing of Chriſt. A twofold appearance thou maiſt waitfor: 1 Cor. 1.7. 2 Tim. 4.8.

1. Here for a *more full* diſcovery of his favour, and a more *ſenſible manifeſtation* of his preſence, which will cheer thy heart, and chaſe away all former feares and troubles.

2. A *perfect manifeſtation* of himſelfe to thee at death, ſaying, *Lord Jeſus come, come quickly*; this wipes away all tears from the eyes of Gods people. Rev. 22.

CHAP.

Chap. XXIII.

Of the Admirable growth promised to the Saints.

And ye shal grow up as Calves of the stal.] Observe Christ was compared to one creature, the Christian to another, *the gracious heart can read Christ and himselfe in every creature.* When he sees the *Sun* he thinks on *Christ*; when the Sun *Rising*, he thinks of the *Rising* of Christ in the soul; when the *Physician* healing, of Christs *healing*; when the *Bird* with her wings cherishing her brood, of Christs wings; and when he sees the *Calves*, or other creatures *grow*, he thinks how sweet a sight it were to see himselfe *grow in grace.* This is the *contemplative* Divinity every spiritual and gracious heart studieth and practiseth.

There is a threefold use to be made of the *creatures.*

1. A *natural* (which is the lowest) wherein men and beasts, good and bad men share alike. We use the sun, and other creatures for food and Physick. This is a lawful (but the *lowest*) use we should make of them, and in this we should remember God the Creator, Lord, and Donor of them, and when we have *eaten and are full*, *praise his name*:

Joel 2 25
Deut. 8

name: not being like the ſwine, who gathers up the Acorns, fills his belly, then tumbles in the mire; but as the *Chicken*, which every ſip of water it takes, ſo oft looks up to heaven.

2. There is a *moral* uſe to be made of them, which wiſdome and natural reaſon extracteth. When a wiſe man ſees the *Ant* and *Bee* at work in the Summer, he ſaith what a ſhame it is for man to be idle? when he looks on the idle mans back, and ſees it covered with *rags*, on the ſluggards *field*, *and ſees the hedg broken*, *Thiſtles growing*, he nedes no other Lecture againſt ſloth; when he ſees the *Drunkards* eyes red, face clawed, countenauce disfigured, he *Items* himſelfe and others from the *Taverne* and *Alehouſe*. Prov. 6.6 Prov. 24 30 Prov. 23, 29, 30, 31

3. There is a *Gracious* and *Divine* uſe, the Chriſtian makes, vvhen vve have our hearts raiſed to a conſideration of Gods *goodneſſe*, and our own *duty* upon the ſight of every creature. And this is one of the chiefe wayes we have beſides the word, for the knowing of God.

1. God is deſcribed and known Negatively. He is not a creature, the *Sun*, a *Man*, an *Angel*, not mutable, weake, finite, paſſionate, &c.

2. *Comparatively*, when I compare him to the creatures, and extract al thoſe *excellencies*, that are ſparſed ſingly in hem, and aſcribe them all to God, to ſet out his p r-

fections

fections; when I conſider the glory and power of a King, God is a King and more; when I behold the light of the *Sun*, God is light and Sun, but more; when the bowels of a *Father* or *Mother*; God is a Father but far more, *Tam Pius nemo, tam Pater nemo. Tertul. de pœnitent.*

Si ad ſolis aſpectum oculorum acies hebeſcit, hoc idem mentis acies patitur in cogitatione omni de Deo; et quanto ad conſiderandum Deum intenditur, tanto magis cogitationis ſuæ luce cæcatur. Quid enim de eo condignè dicas qui eſt omni ſublimitate ſublimior, benignitate benignior, bonitate melior, Juſtitia juſtior, omni clementia clementior? Tertul. de Trin

So when in creatures I behold ſomewhat that minds *me of duty*, or of grace; the *leaven*, *muſtardſeed*, *fiſhers net*, *ſeed*, *field*, *talents*, *oxen*, *farm*; every thing may teach us ſomevvhat to contemplate God, or ſelfe in. It is ſaid of *Pythagoras*, as I remember, that he brought *Philoſophy* down from *heaven*: what a far higher Art was that which our Saviour hath taught us, who hath brought up *Divinity* from the *earth*. Study this contemplative Divinity in the Book of the creatures.

There is a fourth uſe of the creature which ſome make, but God never *intended*, which hath neither *Nature*, *Reaſon*, nor *Religion*, to defend it, a *Superſtitious*, heatheniſh, and brutiſh uſe. When I ſee the Sun, or Conſtellation of Stars, to raiſe ſuch a concluſion; when the *ſalt* is ſpilt, or a *Hare* croſſeh the way, then there is ſome ill luck followes. What a beaſt is man to *ask counſel of his ſtaff*, as the Prophet ſaith? This is to idolize or make Deities of the Creature, and to reſolve God into an Idol. And it is as great a folly in Chriſtians to aſcribe any thing to ſuch contingencies, as for the *Egyptians*

*gygtians of old to worship their Leeks, and their Garden Gods.

*Porrum & cepe nefas jugulare, ac frangere morsu. O sanctas gentes quibus hac nascuntur in hortis numina. Juven.

They shall grow up as †*Calves of the stall*, or *fatted Calves.*]

†*Vituli saginarii.* Junius *Saginati*, Arius Mont.

Doct. *All the Godly in whom there is already wrought a work of Grace, shall ere Christ hath done with them, come to a manifest and excellent growth.*

As the Calf.] His growth is great, speedy, sightly, comely in stature, strength, to be more tractable, gentle, to be afterward useful for the plough or paile. *Hosea* 14.5,6,7. There is a like Promise, *I will be as the Dew to Israel, he shall grow as the Lily, and cast forth his roots as Lebanon; his branches shall spread, and his beauty shall be as the Olive tree, and his smell as Lebanon. They that dwell under his shade shall returne, they shall revive as the corn, and grow as the vine, the sent thereof shall be as the wine of Lebanon.*

Here is a notable discription of the Christians growth, 1. For the *Nature* of it; set forth by *four* comparisons, the *Lily*, *Corn*, *Vine*, *Olive*, whose growth is great and excellent.

2. The *kinds*, all kinds, 1. *Downward*, in *roots cast forth*, ver. 5. 2. *Upward*, his *branches spread*, ver. 6. 3 In *beauty*, as the *Olive*. 4. In *smell*, as *Lebanon*. 5. In *taste* as the *wine of Lebanon*.

3. The *order* of this growth (the same

that in *Malachi*) *I will heal their back-slidings* first, *ver.*4. then *growth*.

4 The *means* of all this, I will *be as the Dew*, *ver.*5, or as the *Sun* here.

There is a threefold *growth*, or *three* remarkable *growing times* to the Christian; two of which are *manifest* and sensible to all, the third is to some lesse *perceptible*.

1 The first growth is at his conversion, which is a strange and supernatural growth, a growth *per saltum*, a translation from *darknesse to light*, from *death* to *life*, from a *stone* to *flesh*, from a *thorn* to a *fir-tree*, a *brier* to a *vine*, or a branch of a *wild Olive* to a grafted bough in a *right Olive*. This is the *greatest change* in the world, far greater then that from Grace to Glory at death. *Grace* and *Glory* differ but gradually, as the *morning light* and *noon day*. But Nature and Grace do *toto Cœlo differre*, as much as *light* and *darknesse*.

2 The other *sensible* growth is at *death*, when from an *imperfect* he grows to a perfect Saint; from a militant to a triumphant. This is a mighty shoot and growth *per saltum*, then *the feeble shall be as David*; yea as an *Angel*, who in one moment was *created* and made perfect in Grace and Glory. *There was not one feeble person among all the Tribes of Israel when they came out of Egypt*; there was while dwelling there: So there shall be no *feeble Saint* go to Heaven, but the

Zachary 12. 8

Psalm 105. 37

ſhall be perfect when carryed hence by the Angels of God, though they complain of feebleneſs here. *There ſhall not be thence an infant of dayes, nor an old man that hath not filled his dayes, for the child ſhall dy an hundred years old.* Iſaiah 65.20 As there is in all *dying* or departed perſons a great *ſhooting* in their ſtature obſerved; ſo is there in the *ſoul* much more. The leaſt Infant ſhoots in the *inſtant* of *Diſſolution* to that perfect knowledg of God, and ſuch a meaſure of grace as is not attainable here, (that he is as *David*;) and the talleſt Chriſtian comes to ſuch a heighth, *that he is as an Angel of God.*

3. Between theſe two great, and ſo remarkable growths, there is a *third*, which is to ſome more, and to ſome (eſpecially at ſome times) leſſe *perceptible* and diſcernable, and is fourfold; in *grace, comfort, experience, acceptableneſſe.*

1. In *Grace*; and that, 1. For the *number* and *kind.* He that at firſt converſion had but a little *godly ſorrow*, now that ſeed hath brought forth ſeven fold, *What carefulneſſe hath it wrought? what clearing? what indignation? what fear? what vehement deſire? what zeal? what revenge?* How doth this little grain of Muſtard ſeed multiply? So *that ye come behind in no gift, waiting for the appearing of Chriſt.* Here is a kindly ſhoot. 2 Cor. 7.11 1 Cor. 1.7

2. In the *meaſure* of Graces. His *knowledge*

ledge was dim and confused, now is more *clear*, *distinct*, and *certain*; before notional, now practical and affectionate: he before had *desires*, now *endeavours*; good *thoughts*, now good *words* and deeds; *longings* before, now *labourings*. In his *Repentance* more *fear* of hell, now more *hatred* of sin: before more *fears*, now more *hopes*: before lesse *love* of God because of more fear, now lesse servile *fear* because of more love: before faith was *historical*, now *experimental*; of *adherence*, now of *assurance*.

Ἐκ πίστεως εἰς πίστιν Rom. 1,17

3 In the *strength* of grace. As the Calfe in the stall to an Oxe to beare the yoak; from *milk* to strong meat: from a *babe* to a strong *young man who hath overcome the wicked one*; and from a strong young man to a solid experienced *old father*, *who hath known the Father*. He holds on his way, and becomes *stronger and stronger*. He was wont as a weak child to stumble, fall; now he hath more care and strength and falls not. He *stumbles* at no *command*, being strong in *obedience*, *staggers* at no *promise*, being strong in *faith*.

1 John 2, 14

Job 17.9

Romans 4, 20

4 In the *actings* and *exercise* of Grace, which is a great growth towards perfection, when *acts* grow to *habits*, and *habits* are daily exercised. *The life of grace is exercise.* To *live by faith*, to act it upon all emergencies; to *exercise conscience* in all undertakings; to *devise liberal things*. The valiant

Acts 24.16
Isaiah 32,8

man increaseth in strength when he is still about some notable acts to exercise his valour; first to encounter a *Bear*, then a *Lion*, then a *Philistin*, then not to *fear an Hoste*. He growes not the *great Scholer*, who hoards up much Learning, but hee who brings out of his *Treasure things new and old*. He not the *rich* man who hath much laid up in bags and chests, but hath much laid out in good works. Habits of Grace imply *Truth*, exercise *growth*; that denominates a *Saint*, this one *perfect*. Jesus Christ in his Infancy grew in grace, *waxed strong in spirit, and filled with wisdom*; there you have the *habits* of Grace; but when he came to growne age, and to the work of his Ministry and Suffering, he was then put much more upon the exercise of all Grace; therefore he is said, to be *made perfect through sufferings*. And the Apostle calls them *perfect*, or *of full age, who by reason of use* (or through an *habit*) *have their senses exercised to discern good and evil*.

Luke 2,40

Hebrews 2.10

Τελείων — τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων.

Hebrews 5.14

5 In more *fruitfulness* and *usefulnesse*, *Psalm* 92. To bear more fruit in age, and to have their *last exceed the first*, as *Thyatira* had. *You are full of goodnesse* (said the Apostle) *able to admonish one another*. Your *faith groweth exceedingly*, and your *love aboundeth*. *Exhort and edifie one another as ye also do*. These are great commendations, and a great progress in Grace, when one becomes of a publick spirit and more useful.

Revelat. 2,19

Rom. 15,14

2 Thess. 1,3

1 Thess. 5.11

Romans 16.12 *Salute Tryphœna and Tryphosa, who labour in the Lord, and Persis who laboured much in the Lord.* When the growth of a Minister and
1 Tim. 4.15 his *profiting* doth appear; when a private Christian growes so eminent and useful, that he may of an old growne Disciple be fit to be set apart for the publick Ministry, as in the Primitive times they did; this is a good growth: But when they who have had the
Hebrews 5.12 *Time for Teachers, have not the parts and proficiencie of good Learners,* it deserves reproof, shews a poor growth.

2 There is a growth in *comforts*, when the *Mourners in Sion* have outgrown their *old garments* of mourning, and have new white rayment of praise (as *Mordecai* for sackcloth a Princes Robes) for *ashes, beauty,*
Isaiah 61.3 for drops of tears *oyl of joy*, for *spirit of heavinesse, garments of praise: Then shall they be called Trees of Righteousnesse, the planting of the Lord. Hannahs* growth from affliction to *mourning*, from mourning to *praying*, from praying to quiet *waiting*, from waiting to *believing*, from believing to *ob-*
1 Samuel 2.1 *taining*, from obtaining to *rejoicing*. This an excellent growth, when one hath taken all those *degrees*, and gone through those *five formes* in the School of Christ, beginning at *Tribulation* (the first and lowest form) and then coming into the next forme of *Patience*, then into the higher of *Experience*, then into the next of *Hope*, then in-
Rom. 5.3,4,5 to the highest, *Certainty. Hope maketh not*

ashamed

ashamed, because the Love of God is shed abroad into our hearts by the Holy Ghost which is given unto us. This is to have the *white stone*, and to eat of the hidden *Manna.* Rev. 2. 17

3 In *Experiences.* The *Favourite* grows great by the many favours, gifts, jewels, Offices the Prince bestowes on him. The Christian grows rich in *experiences*, which he wears as Bracelets, and keeps as his richest Jewels. He calls one *Eben-ezer*, hitherto God hath helped; another *Nepthali*, I have wrestled with God and prevailed; another *Gersbom*, I was a stranger; another *Joseph*, God will yet add more; and another *Penuel*, I have seen the face of God. I have been delivered from the *Lion*, therefore shall be from the *Bear*; from *Lion* and *Bear*, therefore from the *Philistin*; from the *Philistin*, therefore from *Saul*; from *Saul*, therefore God *will deliver me from every evil work, and preserve me blameless to his heavenly Kingdom.* This is *scala coeli*, or the *growth of God*, as it is called, a most excellent growth; from a spirit of *Bondage* to a spirit of *Adoption*; from a spirit of *fear* to a spirit of *love and of a sound mind*; that the soul can sit downe and say, *Now returne to thy rest, the Lord hath dealt graciously with thee.* Now I know why *I have believed*, and wherefore I have believed, and whom I have believed; and *I know he is able to keep what I have committed to him to that day.* When

1 Samuel 7. 12
Genesis 30. 8
Exodus 1. 22
Genesis 30. 24
2 Tim. 4. 18
Col. 2. 19. αὐξησιν τῦ Θεῦ.
Romans 8. 15
2 Tim. 1. 7
Psalm 116. 7
2 Tim. 1. 12

John 4.42 he can say with the Samaritans, *Now wee believe not because of thy Report*, and because we have so read and heard, but because we *have seen* and heard him himself. This is the glorious growth: when *Thomas* who was John 20.25,26 27,28 *shut up in unbelief*, and made such sad conclusions, *I do not believe* (though you all affirm it;) nay worse, *I will not believe*, (wilful *Thomas* Mr. *Bradford* calls him) or worse, *I shall never believe*; it is impossible I should; (as impossible as for a *Venice Glasse* to fall to the ground unbroken, as a distressed Gentlewoman said, but was confuted) Mrs. *Honywood* shall have Christ come in to him revealing himself more familiarly, *singling out Thomas* from all the rest, and bid him believe his own *eyes and hands*, and make proof of the love of Christ. He breaks into the highest admirations, and in fulnesse of Assurance cries out, *My Lord and my God!* Before all unbelief, here all faith.

4 In acceptableness. *Jesus increased in* Luke 2.52 *stature and wisdom, and in favour with God and man.* This is a growth indeed. So when from a state of *loathing* we grow into a state of *loving*; removed out of our *blood* into a Ezekiel 16 state of *beauty*, of nakedness to Ornaments, of deformity to comelinesse, as is expressed Isaiah 41,8 in the Prophet. *Abraham* first a *servant*, then a *friend*; first *Electus*, then *Dilectus*: before from *faith to faith*, here from *love to love*; from love of *commiseration* to love of *benevolence*, from benevolence to *complacency*.

What

What a preferment in *Eſther*? of a Captive, taken into *Heges* cuſtody, thence into the Kings *bed*, thence into his higheſt *favour*, thence to the *Crown*, thence to *ask whatſoever ſhe would*. This the honour of Angels, and the riſing of all the Saints; from an enemy to *reconciliation*, then a *ſervant*, then a *ſon*, then an *heir*, then a *co-heir* with Chriſt, then to *inherit all things*. I will bee his God, and let him ask what he will, that my love and his *joy may be full*. *Thou ſhalt be no more termed forſaken, but thou ſhalt bee called Hephzibah, for the Lord delighteth in thee.* *Moſes* at firſt was charged not to *draw neer*, after *Moſes* was ſingled out to draw neer when *Iſrael* muſt keep their diſtance; afterward he *talketh face to face* with God as a friend; at laſt he deſireth, and is admitted to *behold the glory of God, and ſee all his goodneſs paſs before him*, as if he had been an Angel.

Rev. 21. 7

Iſaiah 62. 4

Exodus 3. 5 19. 24

Deut. 34. 10

Exodus 33. 19

1. This is to bee aſcribed to a threefold cauſe. *Reaſ.* 1.

1. To the *nature of Grace*, which (as *Art* and *Nature* do with their works) bringeth all her works to *perfection*. The Workman leaves not his work unperfected. Grace is as the leaven, muſtard ſeed, as the corne, which by natures force dies, revives, roots, ſprouts, brings forth a blade, then a ſtalk, then an ear, then full corn. *Grace* as great Rivers, hath ſlender beginnings. Sin is killed by degrees. God begins with a *reproof*,

Mark 4

Reproof

reproof begets a *conviction*, conviction *grief*, grief growes unto *hatred*, hatred unto *loathing*, loathing causeth a *divorce* of sin, that divorce *death*. Reproof discovers sin, conviction *feares* it, sorrow *laments* it, hatred *resists* it, loathing *shuns* it, divorce *puts it away*. So the greatest measure of Grace proceeds from a *spark*, first a *motion*, (in the Ministry or by the Spirit) begets a desire, that *desire* cannot go, but *creeps* in *longing* and wishing, longing shewes it self in a *tear*, the tear begets a *Prayer*, that Prayer begins *acquaintance*, acquaintance brings on *experience*, experience more *hope*, hope *diligence*, diligence *confidence*, confidence *assurance*, assurance *satisfaction*. Thus where ever is life, is growth. The least *twig* grows, but the biggest *dead branch* growes not; the young child growes, the old *picture* grows not (unlesse fouler and more uncomely:)

The new man is not as the first *Adam*, created perfect at first, but is renewed day by day.

1 John 3. 9 True grace *hath a seed of God* in it, and grows; counterfeit Grace growes not, unlesse as a Carcasse, more unsavoury every day then other.

2 This *growth* is helped forward by the benefit of *quickning Ordinances*, whereby the soul is made fruitful as the *watred garden*: Those that are trees of Gods planting by the waters side, shall grow more and more fruitful. They *that be planted in the house of the Lord*, (the Churches Nursery) *shall flourish in the courts of our God.*

Isaiah 58. 11

Psalm 92. 13, 14

3 But most of all is this to be ascribed to the

the ſingular *undertaking*, *promiſe* and *bleſſing* of God. Grace for all its nature might decay, and when it is as *Jordan* in harveſt, overflows all his banks, yet without a freſh ſupply it might ſtand ſtill, bee *driven back*, or quite *dryed* up. And Ordinances cannot help, if God put not influence into Ordinances, and put this golden oyle into thoſe golden pipes, therefore *Paul looks for ſalvation through the ſupply* and *auxiliary* Grace, as *additional* force to help out *Habitual*, for lack of which ſupply the ſtony ground miſcarryed, it lacked *root* below, and moiſture from above, the root of *ſpiritual union* to Chriſt, and the moiſture of *ſpiritual unction* from Chriſt. Now God hath undertaken for his people, where he hath begun a good work to finiſh it, *Faithful is he who hath called you, he wil do it*, you may rely upon it. Joſhuah 3.15 Ἐπιχορηγία τοῦ πνεύματος Phil. 1. 19. Mark 4 6 Luke 8.6 Phil. 1.6 1 Theſſ. 5,24

1 To apply this, What thankfulneſſe doth this call for from thoſe in whom Grace is wrought. It is a mercy to be prized when the *poor growes rich*, the deſpiſed favoured, the diſeaſed ſtrong; but none to this, the ſinner to grow gracious, to grow out of Gods diſpleaſure into his favour, *when the ſoul proſpereth*, 3 *John* 2 *Applic.* 1.

1 Hereby is more God honoured then by any other, *It ſhal it be to the Lord for a name, for an everlaſting ſign that ſhal not be cut off.* Iſaiah 55.ult

2 He that hath paſt out of nature into grace hath *ſhot the great gulf*, and is in a ſafe ſtate as to his ſoul.

3. God

3 God hath not undertaken the rich shall grow richer, and that he who is now in honour shall abide in his honour; but he hath undertaken to keep those whom he hath begun a good work in.

4 This growth is alway in *mercy*, others may be promoted in *wrath*, as *Pharaoh* and *Haman*. They may have their *hearts desire with lean soules*. But this ever argues love in God, and such as *accompanies salvation*.

Psalm 116.15

5 Where this growth is, there shall bee *another* and greater shoot at death; but in all other growthes there may bee an alteration (*a sad alteration*) at death, *They may spend their dayes in mirth, and in a moment go down to hel.*

Job 21.13

Use 2 Reproof to three sorts.

1 Such as *grow not at all* (unlesse as a stake in the hedge, more rotten:) ignorant, vaine, worldly, profane they were, and are; no *changelings* they, no *Apostates*; this were a good Apostacy. *Luther* gloried he was an *Apostate from the Pope*. *Ever learning never growing*. Thy child becomes a man, and thou remainest a child. Thou hast put off thy *childish years*, not put away *childish things*. It was a heavy curse, when to the figtree it was said, *Never fruit grow on thee*: These are neer cutting down or burning up. This was the property of the *high way*, (the worst ground of the four, the rest had all some good in them) which brought forth

2 Tim. 3. 7

Matthew 21.19
Hebrews 6

no

no fruit at all, but ſeed and ſhowres were all caſt away upon it.

2 Such who are worſe then thoſe who grow not at all, who *grow from evil to evil*, or worſe and worſe. It is the curſe of God upon Seducers to become *worſe and worſe*. There is a *growth of God*, Col. 2. 19. this the *growth of Satan*; from ſtanding in the way to ſit in the chair of ſcorners. It was the glory of *Joſiah* to outſtrip all the *Kings that were before him*: the contrary is ſaid of *Ahab*, *There was none like to Ahab, who ſold himſelf to work wickedneſſe*. He was too bad at firſt, his wife *Jezabel* made him *worſe*, his *falſe Prophets* worſe ſtill; and Satan with that commiſſion, *Go, perſwade, prevail*, worſe if worſe could be. How is hee growne to the higheſt pitch, who now *proclaims* his ſin and *glories* in it? *Ahab* ſerved *Baal* a *little*, I will ſerve him *much*. *Cain* killed a man, ſaith *Lamech*, and *denyed* it; *feared, trembled*, cryed out his *ſin was too great*, and his *puniſhment not to be born*; but ſaith he, I neither deny the *fact*, nor fear the *puniſhment*; the *murder* committed *grieves* me not, the *hell* threatned *terrifies* me not, I only glory to think that I have got the name of the *firſt three* of all the Divels *Worthies*. If *Cain be puniſhed ſeven fold*, then I trow *Lamech*, a more notable adventurer for hel, *ſhall be puniſhed ſeventy and ſeven fold*. In ſuch the uncleane ſpirit goes and returnes with an *Octas* (as *Irenæus* ſaith) of uncleane ſpirits

Jeremiah 9. 2
2 Tim. 3. 13
2 Kings 23. 25
1 Kings 21. 25
1 Kings 22. 22
Iſaiah 3. 9
Phil. 3. 19
Gen. 4. 22, 23, 24

spirits; then is the last state worse then the first.

3 But there is a *third basket* of worse figs yet, such as are growne from *good to bad*, from seeming good to downright bad. The *washed* Sow becomes again a *wallowing* Sow. Hath not only *left his love* (which is possible to a Believer for a time) but *lost* and *loatheth* his former *love*, turnes again to his vomit; *repents* of *nothing* more then of his former *repentance*, was once *enlightned*, had a *taste*, found a *liking*, felt the power of the good Word, and the force and horror of *judgment* to come, but is gone back, and now sins willfully after receit of this knowledg of the Truth. *Judas*, a young *Apostle*, an old *Apostate*, *Juvenis Discipulus*, *Senex Diabolus*, A *young Disciple* (never *Saint*) an *old Divel*, The case of none is so sad. God oweth these a *shame*, and wil pay it them home to their face. These lay a *stumbling block* in the way of others, and *God layes* one in their way, and they fall usually into some notorious sin, that layes them open to the world, as *Saul*, *Judas Hymenaus*, *Alexander*, *Ananias*, *Nicholas* the Deacon. These are *Trees twice dead, plucked up by the roots*: Double children of hell above any others, and become usually *Proselyte-Makers* for Satan, who maketh of these fugitive Professors, the chief *Janizaries* to guard his person, and enlarge his Kingdom. How disparingly above all others do these men dye!

There are two growths which are the growths *of God*; 1. From *evil* to *good*: 2. From *good* to *better*. And two growths of Satan; 1. From *ill* to *ill*: 2. From *good* to *ill*; *miserum est fuisse felicem*. &c. Satan fell thus from an Angel of Light to a Prince of darkness.

Ezekiel 3.20

Jude v. 13. Matthew 23

Saul,

Saul, Judas, Spira, how fearful was their end! This is the only way to that ſin againſt the Holy Ghoſt. As we ſaid before, grace mounts up to perfection by degrees, from ſmall beginnings; ſo is ſin perfected by as unſenſible degrees. There is a beginning in the ſpirit, firſt an *Illumination*, then *Conviction*, then *Felix* his *fear*, then *Aggrippas halfe Converſion*, an outward *reſtraint* or *partial* reformation, a bold avowing and open *profeſſing* the doctrine of grace, as *Alexander*; an attentive *hearing* with *Herod*, a flaſhy *rejoycing* as the ſtony ground, a temporary *believing*, praying, joyniug, going in and out. Thus far they run well, but here they *ſtand*, from ſtanding ſtill to *declining*, from declining to *diſcontinuance* of holy duties; (they will not pray this morning, they wil at even, at even to morrow) from diſcontinuance to *indiſpoſedneſſe*, from indiſpoſedneſſe to *diſlike*, from diſlike to *enmity*, from enmity to *ſcorning*, from ſcorning to *perſecuting*, then to *impenitencie*, then to all *uncleanneſſe with greedineſſe*, then to *deſpaire*, and there we leave them.

Ἁμαρτία ἀποτελεσθεῖσα. James 1.15

Vide Bern. de conſcien cap. 3 *Vide lapſum* (inquit) *imo caſum malæ conſcientiæ, quæ minutatim & pedetentim declinet à Deo, & ita in profundum deſcendat ut ſuper eum urgeat Puteus os ſuum.*

3 *Uſe.* Examine what growth is there in us; if we ſee none, then certainly we are neither ſuch as ever truly *feared Gods name*, or ever had Chriſt *riſen upon us.* It is manifeſt many grow not. *Uſe* 3

1. The *nation* generally is growne a *degenerate Vine*, which was at firſt a *noble plant*.

We

Jeremiah 7.26
Judges 2.10
Jeremiah 24
Jeremiah 6.10
Isaiah 30.11
Hosea 4.16

We are *worse then our fathers*, as the Lord complaines. The *good generation* is worne out, and the *better figs* are carryed away. They joyed when the Manna first fell, we grow weary of it. The word of the Lord was to them *precious*, to us it is become a *reproach*; they desired to see the things wee see; we desire the *holy one to depart from us*. They grow as the Calfe in the stall, we as the *untamed* heifer, or as the *back-sliding* heifer.

2 *Professors* in particular grow not better but worse, in *shadow*, not substance; in *light* as the increasing *Moon*, which grows *bigger* and bigger, *lighter* and lighter; not *hotter* and hotter, as the *Morning Sun*, which goes *higher* and higher, and growes *hotter* and hotter.

It is an ill growth when we grow in *stalk* not *ear*, in *straw* not *corne*. When trees run up in stature, and put out leaves and blossomes without fruit. Many grow *colder* and *colder* (as old *David* for his body) Ordinances can keep no heat in them: or a worse cold in their spirits, as *Solomon* declining: indifferent what, and how many Religions there were; All that pretend *conscience*, should not want *liberty*. Many grow *fowler* and *fowler*, as the the linnen garment; or courser and *courser* as the woollen garment. when the nap is off, and growes rotten and full of holes, the longer it is worne. Many Professors, how handsome and hopeful were they

they at firſt, but wear very courſe and full of holes and rents, the longer you are acquainted with them. We have cauſe to cry out with *Jeremy*, *Woto us, for the day goeth away, for the ſhadowes of the evening are ſtretched out.* Jer.46. *Our harveſt is paſt,* Jeremiah 8 20
our Summer is ended, and our winter is come. Winter wayes fouler and fouler, *Winter days* colder and colder, winter weather dark, foul, miſty, boyſterous, unpleaſant to go abroad in, and winter *barrenneſſe*. All dead winter.

But for Notes of growth, take theſe:

1. There is variety of grace where growth; not all knowledge, no love; not all faith and confidence, without fear and conſcience. A hypocrite may have *one gift*, the Saint hath every grace. *Integrality* is a note of *integrity*. The body is not one member, but many. Chriſtianity is not one Grace, but all. *You come behind in no gift, &c.* The *tree of life* brings forth twelve ſeveral fruits. It is an unkind growth in the Rickets, where only the *head* growes extraordinary big, but *all* the *body* thrives not. Many are *all head* for knowledge, *voice* for diſcourſe, *præterea nil*; and all noſe (as he ſaid) for *cenſoriouſneſs*. 1 Cor. 1.7 Revel. 22. 2

Tongilianus habet naſum ſcio, non nego; ſed jam
Nil præter naſum Tongilianus habet.

2 *Higher* thoughts of Chriſt are a faire

Ille ſe plurimum profeciſſe ſciat, cui Cicero valde placuerit. Eraſm. Quintil.

ſign of a *higher* growth. *Ille ſe plurimum profeciſſe ſciat, cui Chriſtus valde placuerit. Grow in grace and in the knowledge of our Lord Jeſus Chriſt.* 2 Peter 3.18 *Paul* had outgrown all Phariſees, and his own Righteouſneſſe, and Philippians 3.8 was come to a high pitch, when he *counted all loſſe and dung to the excellency of the knowledge of Jeſus Chriſt.* The man that ſtands on earth thinks earth only great, but Sun and Stars little; were he lifted up to them, earth would ſeem nothing (leſſe then a *punctulum*) and they only great. Our owne Graces and Duties ſeem only great to him that is ignorant of Chriſt and his Righteouſneſs.

3 *Lower thoughts* of *ſelf*, is ever a ſigne not of a lower Chriſtian, but of the growing and growne Chriſtian. His expreſſions, are, *I count not my ſelf perfect, I have not yet attained, I am more brutiſh then any man, I have not the underſtanding of a man, I am leſſe then the leaſt of all Saints, Leſſe then the leaſt of thy mercies.* Phil. 3.12 Proverbs 30. 2 Epheſians 3. 8 Geneſis 32, 10 Much humility argues much Sincerity. God gives *grace* to Humility, *Humility* gives rooting to Grace.

4. *Strong laborious deſires* argue much Grace. Our perfection here is but in deſires, Deſires are *infinite* when Duties are *defective*. God meaſures men by their *deſires*, not deeds *The deſire of a man is his kindneſſe.* Proverbs 19.22 The Godly boaſt more of their deſires then any thing elſe. *I deſire to fear thy Name.* Nehemiah 1.11 *Vehe-*

ment

ment deſires one of the beſt ſignes of ſaving Grace; but they muſt be *laborious* deſires, not *lazy* wiſhes, *Through deſire a man ſeparateth himſelf, and intermeddleth with all wiſdom.* But there are lazy deſires which hell is paved with and full of, *the deſire of the ſluggard killeth him.* 2 Cor. 7. 11 ; Proverbs 18. 1 ; Prov. 21. 25 ;

5 The growne perſon can climb over greateſt difficulty, *In the name and ſtrength* of God go out againſt *Goliahs* or *Anakims.* With *Rams horns* and *Faith* blow down *Jericho's* walls; with the *rod of God* divide the Sea; as *Samſon* (when he could not find the key, carryes away the gates) is not diſcouraged with difficulties; but emboldned, ſwims againſt ſtream; dares venture, if called, as *Peter*, to *go upon the waters*, or into the *fire*, or *Lions den*; anſwers all Objections with Gods Command, Promiſe, and Omnipotency. *Abraham* was growne ſtrong when he could believe againſt Faith; *Hope above hope*, neither *ſtagger* at *Promiſe* through *unbelief*, nor Precept by *diſobedience*, but reſolved all into *Jehovah-jireh:* He would not diſpute Commands, nor queſtion Promiſes; he had learned to believe and obey when God ſpake, with an *implicite* faith, and *blind* Obedience. He could not unty the knot, and make Promiſes and Precepts agree; he knew *he who gave both, could.* Endeavors, Faith, Obedience belong to us, iſſues to God.

Oh ſtrange Logick! Grace hath learned

to deduce ſtrong Concluſions out of weak Premiſes, and happy out of ſad. If the *Major* be, *My ſtrength and my heart faileth*; and the *Minor*, *There is no bloſſome in the fig-tree, nor fruit in the Vine*, &c. yet his *Concluſion* is firm and undenyable, *The Lord is the ſtrength of my heart, and my portion for ever*: or, *yet will I rejoyce in the God of my ſaltion.* And if there be more in the *Concluſion* then in the *Premiſes*, it is the better; God comes ever in the Concluſion.

6 Where *labour is but an exerciſe*, there is growth and ſtrength. To a weak one, exerciſe is hard labour, as to a child to go alone; to a ſick man to go croſs his chamber. If we are out of breath when we begin a duty, and give over, what ſtrength? *Revelat.* 2. 2, 3. *Thou haſt laboured and not fainted.*

7 When men *leave* their *wonted fallings*, they are grown ſtronger and better. The weak unwary child gets many a fall and knock, but as hee growes ſtronger, hee fals ſeldomer, and becomes more cautelous.

8 When a man can bear a *heavy burden* and not ſtoop or faint. 1. Of *affliction* from Gods hand: *If thou faint in the day of adverſity, thy ſtrength is ſmall.* 2 Of *provocation* from mans. *David* was a high grown Saint, that he could hear *Shimei curſe*, yet not be diſtempered. That ſword is of good mettle that ſnaps not in pieces when bent, or ſtands not bent.

Proverbs 24.10

2 Samuel 16.10

9 A

9 A *good ſtomack* is an excellent ſigne of growth. Children growing are ever eating, their heat is much. Men grown eat heartily, more then the child. *The new born Babe deſires the ſincere milk of the Word that he may grow thereby.* And the man-grown-Chriſtian deſires with his Saviour, the *ſtrong meat*; *With deſire have I deſired to eat the Paſſeover before I ſuffer.* 1 Peter 2.2 Luke 22.15

2 *Hinderances of growth.*

1 *Idleneſſe* never comes to good. *The diligent hand maketh rich.* To him that hath ſhall be given, and he ſhall have more abundantly. The Talent was *doubled* by induſtry, *forfeited* by ſlothfulneſſe. *Milo* putting out his ſtrength daily to carry his Calfe, had ſtrength to carry it when an Oxe. *Stir up the gift of God which is in thee.* Proverbs 10.4 2 Timothy 1.6

2 Over much *earthly activity* is as bad. The *thornes* choak the Word: the *Farm* and *Oxen* make Chriſts plough to ſtand ſtill. Earths beſt are heavens worſt *husbands*. Hell is full of good and bad husbands both. Some of the ſons of *Sodom* were very idle fellowes, minding nothing but *eating*, *drinking* and tippling; ſome were great husbands, *building*, *planting*, *buying*, *ſelling*. Both periſhed together. The interpoſition of the *earth* eclipſeth the Moon, depriving it of the light of the Sun. If the world get between Chriſt and thy heart, all is gone. Luke 8 and 14 Luke 17.28

3 *Pride* is a blaſting *Eaſt wind*, which deſtroyes Grace, and breeds thoſe Caterpillars,

lars, which deſtroye both leaf and bloſſom. This is to the ſoul not as a Diſeaſe, but *poiſon*; *Diſeaſes* ſtop *growth*, *poiſon* takes away *life*, (though taken in meat or Cordials.) *Pride* is poiſon to Grace, death to the ſoul (though it be taken in the *beſt Duties* and parts.) This deſtroyed the *Angelical* nature, when ſpiritual pride got into heaven. It infected the *humane*, till then in innocency. It is a *canker* oft bred in the faireſt *roſe*, but deſtroys it. The Divel ſeeks to get into his ſervice the beſt wits, choiceſt parts, greateſt Scholers, and by pride he makes them ſure. What drew *Arius*, *Paulus Samoſatenus*, *Novatus*, *&c.* into their Schiſmes and peſtilent Hereſies? but their pride and arrogancy.

4. *Evil company* is as great a hinderance to growth in Grace as any of the former. We may compare theſe four to thoſe *four devourers*, That *which the palmer worm* (of *idleneſſe*) *hath left*, *hath the Locuſt* (of *worldly activeneſſe*) *eaten*; *that which that Locuſt hath left*, *hath the Canker* (of *Pride*) *eaten*; *and what that Cankerworm hath left*, *hath this Caterpillar* (of *ill company*) *quite eaten*. Joel 1.4

Or elſe to thoſe *four deſtroyers*, the *Sword*, *Famine*, *Peſtilence*, and (this ill company worſt of all) the *evil Beaſts*. Oh *Inimica Amicitia*! *Auſtin* cryes out upon it. *Judas* took no hurt in the Apoſtles ſociety, yet among the High Prieſts he was undone. *Peter ſitting* by the High Prieſts fire, fell in and Ezekiel 14.21

burnt

himſelf. *Lot* had periſhed in *Sodom*, had he not haſted out. Nothing brings the Plague ſo ſoon, as eating, drinking, and converſing with the Infected. *Nebuchadnezzar* became a Beaſt, by converſing with Beaſts; and man turns to earth lying in the earth. Such as the company, ſuch is, or ſhortly will be the man. Worldly company will make thee worldly; profane, profane; corrupt company opinionative and erroneous. Satan and his black Retinue come out in *dances* to meet this their great Champion ſinging. *Pride* and other Commanders have *ſlaine their thouſands*; but *good fellowſhip* (otherwiſe called, ill ſociety) hath ſlain his *ten thouſands*. Other ſins ſend men *ſingle* to hell; this as *Phinehas* Javelin, ſtrikes *two* dead at *one ſtroke*; or as *Samſons* Jaw-bone, layes *heaps upon heaps*.

5 Any *raigning ſin* hinders growth. If the Worſhipper comes with *Idols in his heart*, his inquiry after God will not profit. Many complain of the Miniſter, they cannot *profit* by him; *their Idols cauſe it*. *Ahab* could neither profit by *Elijah*, nor *Micajah*, not one good Sermon from them both. *Judas* might be with Chriſt all his dayes, yet not profit; he was a *Thief* and a *Hypocrite*. Nor could *Herod* profit by *John Baptiſt*. *Herodias*, the right eye that cauſed him to offend, ſhould have been plucked out. It is the Phyſicians Aphoriſme, *Corrupt Bodyes, the more they are fed, the more they are corrupted* Ezekiel 14.4

ted. Therefore *Peters* prescript is to *lay aside all malice, guile, hypocrisies, &c.* before you come to the sincere milk of the Word, if you would grow thereby.

1 Peter 2.1,2

6 An *ill dyet*, or an *ill Ministry*. Would you grow without meat, or by eating unwholsom, flatulent, or poisoned meat? Take heed of such a Ministry: and fix thy selfe under that godly Minister whom God hath set over thee in the Lord. We will not have our child suck every nurse, nor doth the often changing the Nurse benefit, but endanger the child. *Be not carryed about with divers and strange Doctrines.* But take heed *how* and *what*, and *whom* you hear.

Hebrews 13.9
Luke 8.18
Mark 4.24

7 Intermitting Duties. *Pray without ceasing, quench not the spirit, despise not prophecying: neglect not the gift that is in thee; forsake not the assembling of your selves together.* Intermitting Duties for two or three dayes, is like intermitting meat for as long a time. The *Amalakitish* servant was taken up fainting, but when he had eaten againe, his spirit came to him again. We need *Duties* to keep *grace and soul* together, as much as *meat* to keep *life and soul* together. When the candle is newly blown out, you may easily blow it in again, but when the fire is out, no blowing can light it. When wee goe from Duty to Duty, the heart is kept burning; when we let grace dy for want of present *blowing up*, we are insensibly hardned and Grace decayes.

1 Thess. 5.16, 17,18
1 Timothy 4
Hebrews 19

1 Sam. 30.12

Dr Harris

8 *Self*

8 *Self ſufficiency. There is more hope of a fool, then of him that is wiſe in his own conceit.* He that thinks he hath already attained, ſeeks to go no further. He that thinks he hath Learning, Wiſdom, Riches enough to ſerve his turne, gives over the wiſe mans *ſeeking and intermeddling with all wiſdom.* The emptieſt Vine brings forth moſt fruit to it ſelf. Proverbs 26.12 Hoſea 10. 1 *Si dixiſti ſufficit, periiſti*, Aug

3 *Helps to Growth.*

1 Thou muſt be the plant which God hath planted. He is the only *Husbandman*, we are Gods *Husbandry*. Every *plant which his right hand hath not planted*, at length is rooted up. *Nature*, *Art*, *Education*, *Induſtry*, all *moral perſwaſions* make not a *heavenly plant*. Fleſh and bloud did nothing to *Peter*, but the Father which is in Heaven. John 15.1 1 Cor. 3.9 Matthew 15.13 Matthew 16.17

2 As planted by the *Fathers hand*, ſo ingrafted into *Chriſts root*. Therefore is the branches fruitfulneſſe aſcribed to a double cauſe. 1 The *Fathers pruning* and purging: *Every branch that beareth fruit hee purgeth, that it may bear much fruit.* 2 To our *Inſition* into, and abiding in Chriſt. *Hee that abideth in me and I in him, the ſame bringeth forth much fruit; for without me ye can doe nothing.* Thoſe parts of the tree which are neareſt the root are biggeſt, thoſe twigs which furtheſt off, leaſt. John 15.2 John 15.45

3 The *Spirit of God* hath the third hand in a Chriſtians growth. When the Spirit breathed

breathed on the dry bones, they ſtood up, and became an Army. *Saul*, when the Spirit came upon him, had another heart, became another man. The Apoſtles were well grown before, but when the holy Ghoſt came upon them, then they grew mightily; Pray, *Blow O North wind, and breath thou South wind, that the Spices of my garden may flow.*

Ezekiel 37
1 Samuel 10
Acts 2
Cant. 4.16

4 To hold communion with the body as well as with the head, that *being knit together by thoſe myſtical bonds and joynts, there may be an increaſe in the body to the edifying of it ſelf in love.* Yea, that it may increaſe with the *increaſe of God* (a Divine and admirable increaſe.) The branch cut off from the *arm* of the tree, is cut off from the root alſo, and withers. The ſheep ſtraying from the flock is devoured, ſafe when it abides with his fellowes, then the Shepherds eye is upon it.

Epheſians 4.15
Coloſſ. 2, 19

5 To *attend* upon *living* and lively *Ordinances.* The *tree of life* growes cloſe by the River of the *water of life*, no where elſe.

Revel. 22, 2.

6 A good depth of *Mortification* to begin withal. The ground deep ploughed retaineth the ſeed and gives it root; the ſtony for lack of this depth withered. Mark it while you will, the well ſeaſoned Chriſtian with *Mortification*, ſeldom warps and ſhrinks; but your flaſhy, high flown ſpirits, over filled with joy at firſt. The meat well powdered with

with ſalt, keeps long ſweet; without, it corrupts and putrifies.

7. A good meaſure of *Humility*. *God giveth more grace to the humble.* The low valleys are ever more Rich then the lofty hils. Trees in time of drought wither not becauſe of deep roots, when as the corn and graſſe burn quite away. 1 Peter 5

8. *Sincerity* makes *to grow up to him in all things who is the head.* This the *Nutritive* grace. *Mortification* prepares the way for *Humility*, humility for *Sincerity*, ſincerity for *growth*, growth for *perſeverance*, perſeverance for the *Crowne*. *Faith* is the *mother* or ſeed grace; *mortification* the *planting* or *ploughing* grace, *humility* the *rooting* grace, *ſincerity* the *watering* grace, *perſeverance* the *crowning* grace. Sincerity makes grace *to be*, and makes grace *to grow*: without ſincerity no grace *is*, only *ſeems*: Faith is not *faith* without ſincerity, repentance no true *repentance*; prayer *no prayer*. And without ſincerity grace *thrives* not, but decayes, wanting what ſhould water and nouriſh. The *life* and *growth* of all grace is bound up in the *life of ſincerity*. Epheſians 4.15

9. Laſtly, but eſpecially, wait and pray for the *Riſing* of the *Sun of Righteouſneſſe*, for a further and fuller manifeſtation of Chriſt to thy ſoule: when Chriſt came in to *Thomas*, and took him by the hand, he raiſed him from the loweſt pit of unbeliefe and doubting, to the higheſt pitch of confidence and

John 20.28 and Rejoycing. *My Lord and my God.* The Sun returning, makes the trees ſhoote again at Spring, which grew not all winter.

Let me adde a few Motives to ſeek after a Growth. The *Husbandman* loves to go out to ſee his corn grow in the field; the *mother* how her child comes on at nurſe, the *father* his ſon at School.

The firſt *Motive.* This an Argument of Truth, how differs the *living* child from the *dead*, the *Picture* from a *true* man but in growth? Where you ſee not growth ſuſpect truth.

2 There is a *Perfection* attainable here. *As many as are perfect, let us be thus minded*, Phil. 3.15. That is, 1. A perfection *comparative* (with others that fall ſhort), not abſolute. The Stars compared with the other parts of heaven are *perfect lights*, with the Sun are *darkneſſe*. Saints compared with other men are lights, but with Chriſt they are but darkneſs. 2 In Deſires, Endeavors *in voto:* The Godly have weak performances, ſtrong deſires, are ſtinted and bounded in their doings, but their deſires are boundleſſe, aſpiring, infinite. 3 They have an inchoated, not complete perfection, as a child in his parts, which daily receive a growth. We muſt labour after ſuch a perfection as we are capable of. The child cannot ſpeak when born; firſt he gets one word, then another, then all his Native Language perfectly

perfectly; ſo muſt we be growing. All Natures works tend to it. The child grows firſt in *ſtature*, when no more in ſtature, then in *ſtrength*; when no more in ſtrength, then in *judgment*; when no more in judgement, then in *affection*, then in *Grace*. Sin ſtayes not till it come to its *unhappy perfection*, and ſhall Grace ſtop in the middle? Shall the *tares* ripen for the *fire*, and not the *wheat* for the *Garner*?

3 There is *no perfection* here; *viz. Actual, Abſolute, Complete*. This contradicts not, but fortifies the former Motive. *As many of us as are perfect*, Phil. 3. 15. yet *ver.* 12 he puts not himſelf into that number, *I have not yet attained, I am not yet perfect*; therefore follow the harder after it. If I were at the *Race* end, I might *reſt*; I am but entered, therefore muſt look forward, not backward. The water runs out of the *Springs*, and ſtops not till it come together and makes a *River*, The River ſtayes not till it comes to the *Sea*; there is his fulneſſe. Our *meaſure* and *pitch* is to do *the will of God on earth as it is in heaven*: and our pattern, *Be perfect as your Father in Heaven is perfect. Be holy as God is holy*; which becauſe wee can never reach, we muſt be ſtill ſtriving after. The body at length comes to his growth, the ſoul never in this life. The Chriſtian herein like the *Crocodile*, which ceaſeth not to *grow* till it ceaſe to *live*. Therefore the Godly is deſcribed, *thirſting after Righteouſneſſe*. The greedy

greedy Worldlings deſires after Riches are enlarged as *Hell*, and the deſires of the Godly after Grace are enlarged as *Heaven*. Another ſaith, Had I ſo much Grace I ſhould be ſatisfied. Be *thankful* for the *leaſt*, be not *ſatisfied* with the *moſt* Grace. The Godly at firſt ſaith, Oh that I had *knowledge*; after, what will knowledg do without *Repentance*? when he hath Repentance, yet I want *Faith*; when Faith, I would have more; when more, I would have *Aſſurance*; when *Aſſurance*, I thirſt ſtill, I would have *Chriſt*; more *union*, more *communion*. When Chriſt on earth, he longs to be with Chriſt in heaven. The young Chriſtian is like the young *Houſe-keeper*, who thinks a few things go to furniſh and keep a houſe; but the well experienced Chriſtian (like the old Houſe-keeper) findes much to do about a houſe, many things wanting, many decaying.

4 *Non progredi, eſt regredi.* If wee go not forward we go backward; and this *motus receſſus*, is ever *motus trepidationis*, a ſad and dreadful motion: God hath made all Creatures to go forward, that is a *handſom* motion; to go backward how unhandſome is it! The *Spirit* moved the *wheeles* ever *forward*, never *backward*. The Sun riſing gets heat and ſtrength till noon, when it declines night haſtens on; at Spring it goes higher every day, and makes dayes longer till it comes to the *Tropick* or *Solſtice*, then farewel Spring; Autumn and Winter haſtens.

Ezekiel 1.12

haſtens. The Sun once ſtood ſtill, but it was prodigious and fatal to the enemies of God; once went back, and was a ſigne of recovery. Our Sun neither *ſtands* nor *goes back* but is alway *ominous*. Joſhuah 10 Iſaiah 38.7,8

5 This the only way to be ſecured from the *incurſion* of Error and prevailing Impieties. *That ye be not drawne away from your ſtedfaſtneſſe into the error of the wicked, grow in Grace*, is Saint *Peters* Antidote. When was *Solomon* drawn to *commit* or *permit* thoſe foul Idolatries, and tolerate all thoſe new Religions, but when he *cooled in his love*, and was declined? The man and beaſt ſeldom falls going up hill, uſually downe hill; the Carters Proverb, When did Cart overthrow up hill? Take heed how you deſcend. Thoſe that were made a prey to *houſe-creeping* and *houſe-ſubverting* Seducers, were only ſuch as had made no proficiency; but learning and learning, and never able to come to the grounded knowledge of the truth; leave off growth in ſtrictneſs, and the next error carries thee away. 2 Pet. 3,17,18 1 Kin. 11,6,7 2 Tim. 3,6,7

6 Thoſe may be able to look Chriſt in the face at *death* and *Judgement*, who have been growing; *You come behind in no gift, waiting for the coming of Chriſt*. A little Grace is enough to *begin the world* with, not to dye with. One Talent ſerves to begin with, one Talent bad to appear with. *If theſe be in you and abound, ——Then ſhall an abundant entrance be miniſtred to you into the kingdom* 1 Cor. 1.7 2 Peter 1

Kingdome of God: we are apt to say, if I once have true grace, I shall be safe; away dispaire; take heed of saying, away diligence too. A little grace may bring thee to glory, a little brings none to God, *Phil.*1,11. and wilt thou set thy glory in opposition to Gods glory? A little may bring thee into heaven when thou diest, much would bring heaven into thee while thou livest. Some truly Righteous are Saved with a *Vix*, and in their own apprehensions oft with a *Ne vix quidem*, *scarcely* or *hardly saved*, as through *fire*; but these with an *Euge bone serve.*

The man grown in grace is the great man in Gods Books: *Jobs goodnesse* is set down in Gods inventory before his *goods*; that he was a *perfect* man, is set down before his so many Thousands. What a poor Inventory is there, where you can only say, *Imprimis* so many thousands *per annum*; *Item* so many children: no *Imprimis* a perfect man, a grown Christian? Somewhat like that short Chronicle of that long lived *Methu-*

Gen.5,26,27 *selah, he lived nine hundred sixty nine years, begat sons and daughters, and dyed.* That is a better memorial of *Samuels* and *John Baptists* childhood, then of such an old age; *The child grew, and was strong in spirit*, Luke 1.80. *Samuel grew, and the Lord was with him.* 1 *Sam.*3.19.

Obj. I shall only resolve one great question, and troublous case of conscience, and con-

conclude; *I grow not at all in Grace, I fear I never had Truth, what will become of me?*

Anſw. This is as weighty and ſad an Objection as can be made, yet is frequently the complaint of many gracious hearts, no where more need of a wary Anſwer.

1. It may be thou *ſayeſt true*, then is thy caſe ſad. It is a fearful *caſe* to go back: It is a *fearful curſe* if God ſay, *Let him be filthy ſtill, never let fruit grow more on that tree*: Let neither dew nor rain be upon the mountaines of *Gilboa*. Heb. 6. 4. Revel. 22. 11.

2. Thou maiſt be *miſtaken*, for as all doe not grow who ſay they do; ſo all are not growing back who fear they are. Hypocrites make their *Phylacteryes broader*, Godly men often make their *Evidences* of Heaven *narrower* then others.

1. We *ſee not* that growth which is really. Growth is *inſenſible*, not momentaneous. The Sun we know *moves*, but we perceive it not *moving*. The blade growes but *imperceptibly*, not ſo faſt, but though the huſbandman riſe every night, and ſee it every day, he ſees not how it grows. Little children, if we be a while from them, we ſee they *have grown*, but they with them diſcern not *when*. Others that converſe with us can diſcern more then our ſelves. Mark 4. 27.

2. Growth is uſually more ſenſible at the *firſt converſion* then after. Children grow faſter at their birth, then they do all their

life again. The Sun is more easily observed to move after his first rising then at noon, yet moveth still. The new marryed persons may shew more fondness, yet have the same or greater love continuing to their dying day.

3 *God* gives not the *like measure* of grace to all, therefore though thou come short of anothers measure, yet thou maist be a good Proficient. God doth stint each man with his measure of Faith, one man two Talents, another five, another ten, *to each according to their ability*, not *his* ability, but according to *his* own wisdom, not haply according to theirs. The Lord expects not of all alike. He gives not Grace by the *Omer*, as hee did *Manna*, to every man his *Omer*, none more, none lesse. Gods Church is not like an *Army*, wherein only valiant men are listed, all perfect Saints, men of stature; but as an *Army* in another respect, where are a few Commanders, and many common Soldiers. Thou hast the measure which God hath dealt thee, as well as the ablest Christian. The good ground brought forth some sixty, some thirty, some an hundred, not all alike.

Romans 12.3
Matthew 25.15

God requireth not the like *rate* and measure of Grace in all, as he did the like *Ransome mony* from each Israelite, *The Rich should not give more, the poor less*, (an Embleme of the same price of Redemption payed by Christ for richer and poorer Believers;) but as he did for *Sacrifices*, he that could not go to the price of a greater Sacrifice, might

Exodus 30. 15

bring

bring his Lamb, if not that, a paire of turtle Doves or two young Pigeons. There are *Mites* in Gods Treasury, as well as *Talents*. Lev. 12.8 Mark 12.42

4 There may be a stop at present, yet in order to growth, by some Disease and hinderance. Children under a fit of sickness, grow not at present, but shoot the more after. The children of *Israel* went not alwayes forward towards *Canaan*, but about and about; sometimes stayed, sometimes went backward; but at last, after many a weary step in a way they knew not, they were possessed of *Canaan*. Godly ones may under temptation or desertion be as the trees in Winter, lose their Summer leaves and fruit, but the life is hid in the root. Godly may lose the measure of their comfort and sense of Gods favour, but grow in experience, humility, selfe denyal, poverty of spirit, and love to Christ.

Est mora in via; imo regressus qui progressui conducit, ut in saltu qui toto impetu antrorsum ferri cupit, regreditur. Bolles Fast. Evan. lib. 2. c. 21

5 There may be a growing in *one kind* when not in another: Look well and you may find it. If you grow not upwards as trees in blossomes (which oft kill the tree) you may grow downwards. Be not high minded but *deep rooted*. All growth is not in knowledge, or Comfort, or Faith, but if we grow *judicious*, *solid*, *serious*, *experienced*. If we grow not in *joy*, if in spiritual *sorrow*, if we act not *Faith* at present so lively, if we are exercising *Repentance*, it is as well. Graces as *Stars*, are not all seen together, but take their turnes; some setting,

Crescunt Pomā & corpora humana, non solum cum vel magnitudine, aut proceritate augentur, sed & illa ubi maturescunt, & hæc ubi firmium consolidantur membra. Bol. ubi supra.

others rising; some in the *Meridian* when others out of sight. God sometimes puts upon the exercise of *Faith*, sometimes of *Patience*, sometimes of *Zeal*, sometimes of *Meeknesse*, sometimes it is *high water* with *flouds* of *godly sorrow*, and *joy* at an *ebb*; sometimes Springs and Rivers of *fresh joy* carry away all the *salt waters* of sorrow; *heavyness over night, joy in the morning*. Psalm 30. 5

6 The soul often sympathizeth with the *body* and *mind* in their natural or accidental Distempers; *melancholy* humours abounding in the body, or melancholy passions in the mind, damp and cloud the present actings of grace in the soul: as the Sun when thick clouds cover it, is not seen at present, though it be at the same time in his height.

Natura fit obtusior languidius gratia exercitium. Non zelus in senibus, ut plerumque videtur, sed ardor juventilis defervuit. Idem.

7 Grace is not alwayes decaying when there are new *eruptions* of old *corruptions*. *Paul* is led captive into sin (*Pugna cæsus, non prælio victus,*) yet recovers himself and conquers. The Christian Soldier is dismounted and throwne beside his *confidence*, and fighting on his *knees*, overcomes his enemy. Pride is such a wild Beast, and such an enemy to Grace, that God leaves the *Canaanite* within us *to learn us war*, that it should not rise up against us to destroy us. As the wise Physician leaves his Patient to conflict with a lesse distemper, to break the force of a mortal Disease.

Est superbia gratiæ imprimis infestatrix hanc bestiam ut subigat Deus, facit quod medicis solenne morbum non ita gravem fovet, ut qui certè lethalis devitet. Idem.

Object. *But I have had stronger and more stirring desires formerly: I am cold and*

flat

flat to what I was: is not this a decay?

Anſw. 1 There are at firſt *legal* ſtirrings raiſed from the *Lawes terrors*; and heightned by the quickneſſe and ſharpneſſe of ſtrong *convictions*, which gall and wound the conſcience; ſuch a one is as on a Rack, he roars, cryes out, takes on, he hath drops of Gods wrath falling on him, which puts him into a flame (as one in a feaver, who cryes out, *Drink, drink.*) This is a diſeaſed, not right thirſt. And there are *Evangelical ſtirrings* and deſires *begotten* by the Spirit, *raiſed* by the Goſpel, *cheriſhed* by the Promiſe. Theſe are not ſo loud, turbulent, make not like noiſe, but argue more grace. The former ſaid, *Give me eaſe*, I am *ſick*, I am *dawned*, give me a *pardon*, or *I dye*. This ſaith, *Give me grace*, let me have *Chriſt*, let me be *renewed*, or I dy. There was more of *ſelfe-love* in thoſe firſt deſires, more of love *to God* in theſe.

2 Haſt thou not, 1. *Bemoyled* and *bemired* thy ſelfe with the *world?* We cannnot both prize Chriſt and Mammon, grow in Grace and Wealth. The ſtomack that feeds on *coals* and aſhes, and ſuch traſh, muſt needs forſake his meat.

2 Or hath not *ſpiritual pride* given thee a fall? Thou ſeeſt not that need of dependance on God, uſe of Ordinances, frequency of Duties, but art in conceit above all. Take away the wood, the fire goes out.

3 Happly thou haſt obtained thy deſire.

Why should the *Spouse* seek, fear, be so solicitous, when she hath found her Beloved, as when she mist him? *Shall the children of the Bride-chamber mourn when the Bridegroom is with them?* Say to thy soul, Now *return to thy rest*. The *Floods* stop their course when come to the Sea. The *stone* rests when at the center. *Hope deferred makes heart sick, desire obtained is a tree of life.* A poor man condemned to dy, falls down, intreats, weeps, cryes out for his life; it is granted, he kisseth the pardon, blesseth the Prince, thanketh his friends, he leaps, joyes, praiseth God. A Month after, this man is not so full of joy, or grief, or care, yet his life is as dear to him as ever it was.

Matthew 9

Prov. 13. 12

4 Thou hast *more work* to do then thou couldest apprehend. Thy desires are *divided* into many streames, which then were confined to one object. Then thou more earnestly thirstedst after *knowledge*, prayedst more for *pardon*, now more for a *broken heart*, *Increase* of Faith, *power* against this Lust, *skil* to manage this calling, that business, and to look to the *whole charge of God*, and the *whole Armour* of a Christian. One work in hand goes on faster, but when wee must use the *Sword and Trowel*, fight and build, this *Church work* goes slowly an end.

Object. 3. *But my desires are not uniform, equal, sometimes up, sometimes down; I know not what to think on it.*

Resp. This may bee, and yet all well.

1 This

1 This may come from the *different actings* and assistance of the Spirit, which is a *free Agent*, as the wind blowes sometimes higher, then the Ship moves faster. The Spirit is not as fire or other *natural Agents*, which alway act to the utmost of their activity: fire burns as much as it can at all times: The Spirit not so, but as it pleaseth; *When the Spirit moved the wheels, they moved; when it stood, they stood.* When the Spirit of God came upon *Samson*, he was more then a *man*, when the Spirit departed he became like another man. Ezekiel 1

2 *Faith acts differently*, and the Affections are raised or abated according to the actings of Faith. The more faith is acted in the perswasion of the love of God, the more thou loveſt, prayeſt, obeyeſt, *&c.*

3 Thy mind is better prepared by spiritual *Meditation*, therefore thou art more affected; at another time thou hast slackned thy thoughts, and thou art more dull.

4 Is not thy body or mind distempered with melancholy? This makes thee as blind *Samson* to the Philistins, sport for Satan. *Luther* was wont to call the melancholy head, the *Divels bath*, where he could cool and refresh himselfe. There are two sights, which above all other please Satan: 1. To see a *wicked man merry*. 2. A *godly man sad*. He reckons himselfe sure of both when he seeth them thus. *Caput melancholicum Diaboli Balneum*

Object. *But I find those corruptions in my*

heart which I never suspected, what a sad growth is this?

Answ. As the day lengthens the cold strengthens. When thou *wast alive* without the Law and thy sins, thou *wast dead* really; when sin *revives* thou art *alive.* As *sin reigned unto death, so grace by righteousnesse reigneth to eternal life.* There may be these *two opposite Kings* in one Kingdome, *reigning sin,* (or *raging* rather) and *Grace* reigning; *death* and *life* reigning; *sin* and *death* reigne in thy *apprehension, Grace* and *life* in Gods *intention.* Where sin aboundeth most, *Grace* aboundeth the more in one sense; that is, Grace is *seen* and set out the more to *pardon* so much sin. So in another sense it is as true, where *Grace* abounds most, *sin* abounds the more in making *opposition* so new, so great, so strange against Grace. Doubtlesse the *greatest Scholers* have the greatest *Doubts* and Objections, which they cannot answer, and the *highest* Saints have the sorest *temptations.* The more the Spirit lusteth against the flesh, the more the flesh lusteth against the Spirit. But what doth thy resisting of sin, lamenting for it, watching and praying against it signifie, but that thou art fighting the Lords battles? and thou must never think of putting off thy harnesse till death. There is no triumphant Church on earth, all the Saints are militant. We must not look to see the *Egyptians* drowned till we are on the other side

Regredi non est, pluratu se peccata animadvertere; quo enim peccatum nobis conspectius, eo plus adest lucis interna. Bolls

Tandiu non relabimur, ubi ad priora contendimus. Aug.

ſide the red ſea. It is enough if the Lord keep a diſtance between them and us here, that they may not come ſo neer as to overcome us, though in continual ſight to terrifie us. Sin hath received his deaths wound by Chriſt his death, and the Law of the ſpirit of life in Jeſus Chriſt, but in the *grave* it is not; on the *Croſſe* it is, but it is long a dying (as if it had nine lives, as we ſay) the *legs and armes* of it are broken; it can never come downe (it is faſt nayled) to rule over thee; *dying* it is, not dead; but ſhortly what is now dying, thou ſhall ſee dead; and what now thou ſeeſt on the *Croſs*, thou ſhalt ſee in his *grave*; when ſin and death and hell ſhal be caſt into the lake of fire. All ſwallowed up in victory. Romans 8. 2

Laſtly, This and all the other Promiſes ſhall bee fulfilled at death, then ſhall be the great ſhooting of the departing ſoul, as of the bodyes at the departure: then ſhall what is *imperfect* bee done away; or rather made *perfect*. Therefore in this caſe I conclude with the Angels words to *Daniel*, *Go thy way Daniel, for the words are cloſed up, and ſealed till the time of the end.* Many of the choiceſt and greateſt Promiſes concerning the Church are ſealed up and cloſed (unfulfilled) till the *end of the world*. And the beſt and richeſt Promiſes made to the Saints are ſealed, cloſed up, not perfectly fulfilled till the *end of their life*; among which this is one great and glorious one. Daniel 12. 9

Etiam veni Domine Jeſu.

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FINIS.

Errata quomodo Corrigenda.

Reader, If thou be not ingenuous, thou hast greater Faults of thy own to look over; and if thou bee, greater of mine then litteral or vocular to overlook; pass by anothers, amend thy own: but think not to mend thy own at the end of thy Death-Book, but have a care to avoid or amend them all along in thy Book of Life, so wilt thou be sure to —— *Farewell.*